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Chronicle

China.—The conflict which had been for some time impending between the forces of Chang Tso-lin, who heads the Manchurian Monarchist party, and those of Wu Pei-fu, leader of the Liberals, broke out in the neighborhood of Peking two weeks ago. President Hsu Shih-chang issued an appeal to the Chinese nation declaring the country on the verge of civil war and ordering that the rival leaders, who are contending for the mastery of China's internal affairs, should withdraw their troops from the vicinity of Peking and send delegates for the adjustment of their difficulties. At the same time Acting Premier Chou Tzu-chi, after a conference with the President and the Cabinet, wired the military Governors of China's eighteen provinces that the existence of the Republic was menaced and asking each province to send a commissioner to Peking in order to find means for paying 1,000,000 soldiers and disbanding the army, except the forces under the President's immediate control; to adjust the nation's finances, which is urgent because the treasury is empty and foreign obligations are pressing the Government; and to discuss measures for the exercise of civil authority and the retirement of military

Governors, "who are now exercising autocratic power in the various provinces."

General Chang, the military Governor of Mukden, who was regarded last month as the master of the territory surrounding Peking, was reported to have some 100,000 soldiers south of the Great Wall. General Wu Pei-fu on April 26 was said to be only a day's march from the capital, with a growing army of about 75,000 sympathizers and skirmishes between the rival forces had already begun.

On April 30 news came that the civil war had fully started the day before by heavy cannonading along a one-hundred-mile front. General Wu Pei-fu had sent an ultimatum to General Chang, giving him twenty-four hours to evacuate Peking and to withdraw his troops from Mukden, an ultimatum which was ignored. The Admiral of the Chinese fleet then announced that he would support Wu Pei-fu, saying: "The reason China is disunited may be attributed to the militarists. Chang Tso-lin moved inside the Great Wall without reason. Unless the Manchurians withdraw, we will use the fleet to exterminate Chang Tso-lin."

Martial law was proclaimed in Peking on April 30 and on the same day the President of the Republic issued three documents, the first stating that the civil war was ruining trade and industry, and again ordering the rival leaders to withdraw their troops; the second proclamation insisted that peace and order should prevail in the capital, and the third that the lives and property of foreigners should be protected. The two armies fought continuously but sporadically all day Sunday, without either side gaining notable advantages. General Chang and General Wu Pei-fu each had 50,000 men in position, with large reinforcements on the way. On May 1 the fighting increased in intensity, advices from the center of the battle, twelve miles southwest of Peking, reporting that Wu was forcing Chang's troops to the south.

On May 4, General Wu Pei-fu, after fifteen hours of heavy cannonading, encircled with an army of 50,000 men General Chang Tso-lin's forces outside Peking, putting the Monarchist leader to complete rout,

Chang Defeated forcing him to leave behind his artillery, munitions, and wounded. The casualties on both sides numbered some 6,000. Chang's defeat is explained by the lack of support he received from the Southern Provinces, by the neutrality of Shantung, and by the failure of Dr. Sun Yet-sen, head of the South-

ern Government, in Canton, to send a promised expedition against General Wu.

On May 5 General Wu Pei-fu was recognized by the Peking Government to be in control. President Hsu Shih-chang, it is reported, is to remain in office till the

Wu's Reforms end of his term in October of next year, and a constitutional convention, for the purpose of uniting North and South China, is to be held. Sweeping governmental changes followed the mastery of General Wu. President Hsu Shih-chang issued a mandate dismissing Premier Liang Shih-yi and ordering his arrest. Finance Minister Chang Hu and Minister of Communications Yeh Kung-cho also were dismissed and their arrest ordered. But all three Ministers took refuge in the foreign concession at Tientsin. General Chang Tso-lin, the Manchu leader defeated by Wu in the campaign just ended, is dismissed from his office of Inspector-General of Manchuria. Premier Liang Shih-yi is charged with conniving with Chang Tso-lin to promote civil war. The President has issued a mandate depriving the Manchurian leader of his post, but he has no power to enforce it, for Chang's strength in Mukden makes him practically independent.

In an interview with American and British correspondents General Wu said that he did not consider his victory complete until he had captured General Chang, in pursuit of whom an army had been dispatched. Regarding economic reconstruction, he declared that China's great need was railroads. Inefficiency and the dissipation of funds resulted from the present system of foreign investments, with Chinese management. He purposed encouraging foreign investment by arranging foreign management, with Chinese auditorship, which would assure good profits, with the protection of foreign and Chinese interests alike.

Czechoslovakia.—It is part of the plan of the Minister of Public Education to introduce in the present spring session two bills; one providing for the joint use of

**Political Situation
and Prospects**

Catholic churches by Catholics and members of the sects; the other, called the "Small-School bill," providing for compulsory *moral laïque*. The Popular party is uncompromisingly opposed to the former proposal; with regard to the latter plan, the party insists that there shall be compulsory instruction in the Catholic religion for Catholic children, but it is disposed to concede compulsory lay instruction in morality for children attached to no religious denomination.

The part played by the Popular party is not an easy one. Out of a total of 300 votes, it has only twenty-one votes, but these votes are necessary at present to give a majority to the national coalition. Extreme caution is required, because the Liberals and Socialists are only waiting for an opportunity to inform the country that the

Popular party does not wish to cooperate. If they could only give color to such a statement, they would at once form a coalition with the German Liberals and Socialists, and proceed to pass anti-religious legislation. This possibility is clearly perceived by the calmer and more far-sighted leaders of the Popular party, and they are, accordingly, practising self-restraint in their opposition to minor attacks, in which no principles are involved on the Church, made by the Ministers of other parties. They are endeavoring to tide over the stage of their present weakness without an open rupture. The future, however, is bright with promise, for the Popular party is rapidly growing in strength.

This fact is clearly perceived, and as a result, Parliament will postpone the elections which should be held this year. It is admitted that the elections would result in great gains both in municipal and parliamentary representation for the Popular party, as in fact has already been demonstrated in such municipal elections as have been held, in which the Popular party has doubled or trebled its previous strength. The Communists would gain much from the Socialists and the Popular party would gain much from all other parties. In order to prevent the increase in Communist strength, the Popular party is ready to tolerate the postponement.

Some idea of the prospects of the Popular party may be obtained from the reports of the census taken in 1921, not officially published but admitted to be substantially

**Relative Religious
Strength** correct from the fact that they have not been denied, as they most certainly would have been, had they been false.

Bohemia has approximately 6,500,000 inhabitants, who are distributed according to religious affiliations in round numbers, as follows: Catholics, 5,070,000, or 78 per cent; Protestants, 195,000 or 3 per cent; Czechoslovakian sect, 390,000; Jews, 65,000 or 1 per cent; No religious denomination, 585,000, or 9 per cent; Other denominations, 195,000 or 3 per cent. It is a well-known fact that the losses of the Catholic Church were less in other parts of the Republic than in Bohemia. It may be said, therefore, that the Catholic Church has 80 per cent of the population of the Republic, excluding Slovakia. In Slovakia, the relative strength may be stated approximately as follows: Jews and Unitarians, 6 per cent; Protestants, 16 per cent; Roman and Greek Catholics, 78 per cent. It should be added, however, that many of the Catholics are not practising, or, at least, are not enlightened Catholics.

Favorable as these figures are, they are emphatically declared by Catholics to be inaccurate. The results of the inquiry made in Bohemia by Father Pilik, one of the leaders of the faithful Catholic clergy, show that at the recent census, thousands upon thousands of Catholics were registered, without their knowledge or against their will, as members of the Czechoslovakian sect or as be-

longing to no religious denomination. This was done by their fathers, husbands, brothers, masters or by the census officers. Moreover, many of those who did actually apostatize at the time of the census, have subsequently returned to the Church. The relative strength, therefore, of the Catholics, is considerably higher than appears from the above list. On the other hand, the number given for the members of the Czechoslovakian sect is wholly unreliable, and the 472,000 given to it in the census—of which 390,000 are assigned to Bohemia, 58,000 to Moravia, and 24,000 to Silesia, with practically no members in Slovakia must be considerably reduced. The same is true of the numbers assigned to the Protestants and to those classed as having no religious affiliations.

Economic Conference.—The fourth week of the conference at Genoa was marked by no progress. In fact it closed with strong indications that the efforts to get

Progress Halted Europe to agree to a common policy for the rehabilitation of economic life were doomed to failure. Responsibility for the blocking of the plans of the nations rests with Belgium and France. These two countries refuse to cooperate except on the condition that Russia shall repudiate one of the cardinal principles of the Soviet Government, namely, the nationalization of property, but Russia refuses to commit suicide, and no satisfactory agreement is possible with Belgium and France standing aloof.

After eight days of negotiations, the nations at Genoa at last agreed on a set of conditions, in which was embodied their reply to the recent note of Russia. M. Barthou, representing France, was finally induced to agree to the possessive use of property for long terms when it could be returned, and when it could not be returned to the adjustment of claims by mixed tribunals. Belgium, however, refused to sign the agreement because the full return of property was not guaranteed. M. Barthou, after signifying his agreement, departed for Paris to confer with M. Poincaré on the matter of the non-aggressive policy. Immediately after his departure, the acting head of the French delegation, informed the Conference that he had just received orders from the French Premier to withhold French consent. Accordingly the note was sent to the Russian delegation, with the added information that Belgium and France had refused to sign. M. Barthou, on his return from Paris, made the statement that the action of France had been largely dictated by a desire to stand by Belgium in return for the support given by Belgium to France during the war. He suggested that efforts be made to induce Belgium to agree to a new formula. Mr. Lloyd George answered that this was impossible, because the reply of the nations had already been sent to Russia. As a consequence, if Russia accepts the conditions Belgium and France will be isolated from the common European policy.

If Russia refuses to accept the conditions, negotiations will probably be continued.

France.—After giving an account of the political and social conditions in France as far as they affect religion, (AMERICA, April 29, May 6) P. Doncoeur of the Paris

The Clergy

Poverty Ideals

Etudes describes the conditions which must now be faced by the Catholic clergy. One of the first aspects of the question, he tells us, which must strike the observer, is the painful poverty under which so many priests are suffering. Before the war these priests received no compensation from the State. They had been practically reduced to ruin by the law of Separation. The property lost by the clergy in 1904 is valued at twelve million dollars. Of this amount, almost four millions belonged to a fund laid aside for the maintenance of old and infirm priests. Besides this large amount, the clergy also lost the use of the buildings which under the Concordat were legally at their disposal, such as episcopal "palaces" and parish residences. The suppression of the ecclesiastical budget deprived them annually of seven million dollars. This enormous sacrifice was made still heavier by the war and by the greatly increased cost of living. Besides this, in certain dioceses the burden was rendered still heavier owing to peculiar local circumstances. In eleven of these dioceses whose territory was exposed to the invasion and horrors of actual warfare, there are scarcely any churches or presbyteries left standing. Temporary shacks fulfil the office of both. That in spite of all this poverty and ruin the clergy should still be at their post is an undeniable and eloquent proof of its generosity and zeal.

On the other hand the Faithful themselves have given unmistakable proofs of loyalty and faith. In spite of the heavy taxes which everywhere weigh them down, they generously answered the appeal made by their Bishops and did their best to make up for all that has been lost. In some dioceses the "*denier du culte*," the church penny, was so generously contributed that the clergy received twice and in some instances three times more than they did under the Concordat. Several dioceses thus received all they need and are moreover able to keep up their schools and works of charity. They even contribute a fair share in alms to the works of the missions, always a popular one in France.

But the poverty of the clergy is not the most alarming feature of the situation. The great danger of the hour lies in the depletion of the ranks of the ministers of the altar and in the lack of new vocations to the priesthood. The laws of Separation had greatly decreased the number of vocations. For the seminaries had at their disposal no equivalent substitute for the "foundations" and scholarships contributed years ago for the benefit of poor students. Thanks to the united efforts of Bishops, clergy and people, by 1914, the number of vocations had almost

again reached normal. The war caused a considerable decline. During the four years of the dreadful conflict, about 3,000 priests were killed. The older priests, worn out during the struggle owing to the increased burdens laid upon them while their younger brethren were in the ranks at the front, are now rapidly disappearing prematurely aged. In 1919 the *grands séminaires* were almost empty. Even the *petits séminaires* or preparatory classical schools had greatly suffered.

There is no denying that the clergy is now passing through a crisis. That crisis may last for a decade. Almost everywhere it has been found necessary for priests to attend to one or more parishes; in many places curates and assistant pastors have been done away with. The *Etudes* of January 5, 1920, in an article written by Father Doncoeur, gives a full account of the entire situation. But in spite of the difficulties, the Bishops have not yet lost heart. More than fifty of them made a solemn appeal to the families and the young men under their jurisdiction. The appeal produced happy results. For the last three years there has been a renewal of the priestly spirit. Everywhere the *petits séminaires* or preparatory ecclesiastical classical colleges are full. Many vocations developed in the hearts of young men of twenty-five, thirty or thirty-five years of age. These young men come from almost every rank and condition of society, farmers, officers, engineers, lawyers, doctors. In some dioceses even, vocations are more numerous and flourishing than ever. The diocese of Angers for instance counts 150 ecclesiastical students of philosophy and theology actually present in the *grand séminaire*. Lille has 200, Rennes, 193, Besançon, 150, Lyons, 350, Nantes, 150. But other dioceses are still without their normal quota. Wherever steady and generous attempts were made to fill the gaps, the results were splendid. The diocese of Versailles, for instance, where vocations were at a low ebb, shows a remarkable advance. It now has 110 seminarians and receives annually more than \$60,000 in funds for scholarships. The regular clergy exiled before the war returned to France to do their duty under the colors and was as a rule heartily welcomed. All the Religious Orders have practically returned and active persecution against them seems out of the question. Negotiations are now going on in Rome in order to legalize the somewhat abnormal situation in which the members of these Orders find themselves.

But a far more consoling spectacle is to be seen in the ranks of the clergy. Everywhere there are the unmistakable signs of greater personal holiness in the lives of the priests of France. The ideals are higher, and the virtues of the interior life are shining with greater splendor. Not only are those pious associations and unions flourishing among the clergy, such as *L'Union Apostolique*, *La Ligue de Sainteté Sacerdotale*, *Les Prêtres de St. François de Sales*, *Les Tiers Ordres* daily enrolling new recruits, but a great number of priests working in the

parishes, are following a more perfect mode of life. In many places priests engaged in parochial duties lead some form of community life, as far as their duties will allow. Not only does this lighten for them the heavy economic burden which the high cost of living entails, but it facilitates a more perfect life, and is more conducive to prayer and study, but it affords the younger clergy fuller protection against the evils of the day. In the new suburban parishes of Paris, more than ten such fervent communities of secular priests may be counted, some of them going so far as to practise religious poverty. These communities devote much of their time to the liturgical offices of the Church and recite the Office in common. Their influence on the souls of those whom they direct is of the most salutary and ennobling kind.

In addition to the older Congregations engaged in parish work, we witness the development of newer groups such as the *Frères de la Charité* who in Paris and in the suburbs serve about ten parishes; such as the *Prêtres du Prado*, founded at Lyons by the Venerable Father Chevrier, who live in the most austere poverty and devote themselves to the care of the very poorest churches. But one of the most striking examples of this new attempt to lead the clergy to a nobler ideal and a more fervent life, is that which follows the lines laid down by Dom Gréa, and whose purpose is to bring back to life the older *chapitres réguliers*. In a modified form, the Canons of the Immaculate Conception are now taking an unusual development in the South-east of France. The movement gives every hope and sign that it is the beginning of a higher and holier life in the ranks of the clergy.

Independently of these permanent institutions and organizations, the retreats for the clergy are also showing unusual development and progress. To the older forms of sacerdotal retreats, in which at times 500 or 600 priests gathered in the diocesan seminary for the annual canonical retreat, and in which, owing to the housing conditions, silence and solitude were practically impossible, there have been substituted better and more effective methods. Several Bishops, those notably of Lille, Amiens, Cambrai, Arras, and Nancy, lately introduced what might be termed group-retreats in religious communities, in which only thirty or forty priests took part and during which silence and meditation in private became prominent features. In some cases these retreats were extended in duration of time to ten, fifteen, even thirty days. It is remarkable that those who went through the retreat under those conditions were willing to repeat them with little or no modification the next year. The results were everywhere of the most consoling nature. Another sign of the spiritual vitality of the clergy and the Regular Orders is to be found in the fact, already referred to, that France counts 8,000 priests and Brothers and 10,000 Sisters in the foreign missions. Of 195 missionaries who died in 1915, 93 were French.

What Is Ireland's Hope?

JAMES LYNCH

Special Correspondent for AMERICA

Release from Roman domination thru the free and open study of the Bible

CONDITIONS in the South of Ireland are not so bright. True, in the South of Ireland, Catholics are not so ruthlessly or so frequently murdered as in the North. Occasionally in the South, Protestant constables or men known to be or to have been particularly energetic in active opposition to the aims and aspirations of the Irish people are shot and killed, presumably by Catholics. But on the whole, as far as murder goes, the South of Ireland is fairly free of the crime.

But it must not be inferred from this that Ireland outside the Belfast area is at peace. It is not. On the contrary, many of the men in Southern Ireland are at war, if not among themselves, then with their fellow-Irishmen on the other side of the now infamous boundary line. In some measure and to a limited degree the conditions in Southern Ireland at present, like the conditions in Ulster, are attributable to the attitude of the British Government, to the gentlemen at London who profess to be anxious to reestablish peace. Here is a case in point:

When the Irish Peace Treaty was signed at London December last the British Government announced its intention of releasing all Irish political prisoners. This covered the release of a number of Irishmen who were under sentence of death. On their part, the Provisional Government of Ireland agreed to set up an act of indemnity by which it was proposed to wipe out and forget all the illegalities and even the atrocities committed by the British forces in Ireland.

In pursuance of the announced jail-cleaning the British Government proceeded to release *some* of the political prisoners only. Many were kept in jail and many are still in jail for offenses committed in Great Britain, the guilt or justification for which is identical with that of those who have been released. Three men, political prisoners, in an attempt to "break" jail at Derry were detected and in a struggle which followed, two of the jailers were killed. It ought to be noted here that Derry though situated in what is known as the Six-County territory and so looked upon as Ulster and Protestant, is really Catholic and Sinn Fein, under a Sinn Fein Mayor and Council. Geographically the condition of Derry is most unfortunate.

The political prisoners were sentenced to be hanged on a Thursday morning. The power to reprieve them rested solely with the British Government. The Premier tells us now that it was intended all along to save these prisoners. But despite this and the fact that for several weeks agitation regarding the fate of these men was heated and

widespread, the reprieve was not granted until late at night on the Tuesday before the Thursday on which sentence was to be executed. Meanwhile the friends and sympathisers of the condemned men, fearful that the promised reprieve would not be forthcoming, organized themselves to rescue forcibly their friends by taking over the Derry jail. Some others in and about that district planned to kidnap a number of prominent men in the Northern area and hold them as hostages until the prisoners were released.

The success of this plan is well known. The jail was not attacked because the reprieve was granted a few hours before the time set for a start. But the kidnapping party heard nothing of the eleventh-hour decision to release their comrades and so the prominent citizens were taken captive, carried away to "parts unknown" and held as hostages in the end, not because of the Derry prisoners but for another stupid blunder on the part of the British Government.

During the time when the feeling in and about Derry ran high regarding the three men sentenced to death, a party of young men riding in an automobile into Derry to play a football game were held up by a body of Ulster "specials" who, upon searching the lads and finding some of them armed, arrested all hands and threw them into jail. The explanation which was given at the time was that the young men were forced to arm themselves because of conditions in Ulster. This may appear to be weak and unsound but only to those who know nothing of the present-day situation in Ulster. On the other hand it is argued, and properly so, that conditions in that territory are such that the football game should have been called off, but the fact is that it was not and the young athletes were taken prisoners. And then it was that the prominent citizens who had been taken captive in the first instance as a protest against the hangings in the Derry jail were made to serve as hostages against the release of the hapless footballers.

Much of the shooting, raiding and house-burning along the Ulster border is directly traceable to this fiasco over the Derry prisoners which could have been averted if the reprieve promised had been granted within a reasonable time. The men were entitled to the reprieve under the terms of the amnesty, but it was not granted until thousands of Irishmen in and about Ulster had been assembled to bring about by force what should have been done in the ordinary routine of the Irish settlement.

Now it is not the truth to say that all the disorder and worse which prevails in Southern Ireland at the present

time is attributable to the stupidity and malice of the British. A good deal of it is due to the stupidity, if not the malice, of the Irish. Mr. De Valera, during one of the sessions of the Dail for the consideration of the Treaty of London, stated that the members of his Cabinet were "split—hopelessly, irrevocably." Later on it was seen that not only the Cabinet but the membership of the Dail itself was split because there were those who were willing to accept the London Pact and try to make something out of it and those who would have nothing whatever to do with it. That "split," started during the discussions on the London negotiations, has widened and widened with each succeeding day so that at this writing, despite the most recent peace agreement between the North and South, and all the talk about the rights of the "plain people," the disorders continue.

Most of the trouble among the Irish in the South is due to the activities of the army. When the war with Britain was on and the Irish people were being slaughtered like cattle, the Dail organized a defensive force made up of the young men of the land. It is to be hoped that some day the story of that army will be gathered together and published to the world. It deserves to be. It is the story of what in many ways is the most remarkable military force ever assembled in defense of a weak nation. One who knows something of military organization and technique and something, too, of courage, bravery and fearlessness under fire is glad to subscribe to the tribute to the indomitable spirit of the men and boys who fought in the ranks of the I. R. A. They were and they are the very finest type of soldier and their discipline under the most disheartening circumstances was marvelous. But, unfortunately, that discipline has not been maintained. With a split in the Cabinet and the Dail came a split in the army. The army is really the Irish Republican army. It is the army of Dail Eireann which is the supreme legislative body in Ireland. It owes its allegiance to the people of Ireland through the Dail. The Dail Minister of Defense is the directing force of the army. Before the split over the London Treaty the army was directed by Mr. Cathal Brugha. Mr. Brugha was the Dail Minister of Defense. At the sessions for the consideration of the London Treaty Mr. Brugha, no less vigorously than Mr. De Valera, opposed the treaty. He was one of those to whom Mr. Griffith referred as "seeking to give the impression that we stand on the uncompromising rock of the Republic." Whether he did or not is beside the point. The important thing is that Mr. Brugha and those who agreed with him in the Dail were outvoted on the treaty and, upon the election of Mr. Griffith to the Presidency to succeed Mr. De Valera, Mr. Brugha lost his army job. A new Minister of Defense in the person of a courageous young soldier was appointed to succeed him.

Then came the split in the army. According to the spirit and letter of the law the army owes its allegiance to the Irish people through the Dail and the Dail Minister

of Defense. But this gentleman is an advocate of the Free State Government. He does not now stand on the "uncompromising rock of the Republic." He agrees with the majority of the Dail that the London Treaty is worth while trying and he is anxious to give to the Irish people that peace they so earnestly wish and fervently pray for. But many of the soldiers, both officers and men, disagree with him. They, too, seek peace for Ireland, but they believe that such cannot be secured through the setting up of an Irish Free State. They are or they claim to be "out-and-out Republicans" and they refuse to obey the commands of their superior in the Ministry of Defense who is an "out-and-out Free Stater."

If you can imagine the United States of America engaged in a discussion regarding the destiny of the American nation and all the soldiers in the army who disagree with the politics of the Secretary of War refusing to carry out his orders, then you can approach to an understanding of the situation with regard to the I. R. A. It may be that the disobedient among the members of the army are really honest in their convictions but, so too, is their superior officer, the Minister of Defense. So, too, are the majority of the members of the Dail which is the supreme body in Ireland. The Dail, after weeks of wrangling and debate, went on record as favorable to the establishment of the Free State Government.

As a result of this split among the political leaders and the consequent split among the members of the army, we have the sorry spectacle of one part of the army working in opposition to the other part. We find one battalion seeking to oust the other from barracks recently evacuated by the British forces and turned over by the British to the Provisional Government. One crowd endeavors to make things just as unpleasant and difficult for the Provisional Government as it can, and the Provisional Government is struggling, as men have never before struggled in Ireland, to establish peace among a people who are war-weary. The Provisional Government is being hampered and seriously handicapped by the actions of those members of the army who appear to hold allegiance to the Republic. It was a simple-minded Catholic priest who said to the writer the other day: "From all logic hereafter, O Lord deliver us" and his prayer seems to be the prayer of most of the "plain people," at least such is my observation.

It may be that peace for Ireland is to be found in the United States of America. One has such a suspicion when one notes that both factions among the politicians have sent delegates to America to "explain" the situation. But the probabilities are that here again there will be no peace. Once these delegations get under way there will be no peace in America among the friends of Ireland and no peace anywhere else where Ireland's future is discussed and debated. It may be unkind and it certainly would be inhospitable on the part of the American people to refuse to give audience to either faction among the

Irish delegates but it would be a courageous thing to do and it might be a very effective thing, too. No true friend of Ireland will have any part in a quarrel which risks plunging the Irish people into war with Britain or

any other nation or people. The Irish people have suffered too long and too manfully for this. They deserve a better fate.

Dublin, March 28.

What Is a Liberal Education?

W. T. CUNNINGHAM, C.S.C., Ph.D.

The Second of a Series of Papers on Education.

THERE is some hostility and much confusion in regard to liberal education in schools and colleges, and a good deal of the hostility springs from the confusion." This quotation is from no less an authority than Andrew F. West, Dean of the Graduate School, Princeton University. If this, in any adequate degree, describes conditions in our "schools and colleges" where we expect to find specialists in this subject, what must we think of the state of mind of those beginning their college career, that is, the freshman student? Further, what about the mental attitude of parents sending their young hopefuls "to college"? Have they anything more definite in mind than that this education must be "practical," thereby evidencing the hostility spoken of above to the now old-fashioned "liberal education," a consequence of the prevailing confusion. As the title indicates, this brief essay is an attempt to do something towards clearing up this confusion on the conviction that this is the first step towards removing the hostility which shows itself on every hand in current educational literature.

Anyone coming in daily contact with the present-day college student must be impressed with his earnestness. For the most part, the period of "horse play" is over with and the frequenters of college classrooms are sober and seriously minded students. "I want to be an educated man" is frequently heard from the lips of many of them and this is the most encouraging prospect in the whole situation. But what does the young inexperienced person mean by "an educated man?" Obviously he has something more in mind than mere money-producing power. Even the freshman knows that "being educated" means something more than this. In very truth, what he is really aiming at is a "liberal education," though, as yet, the phrase is unknown to him.

What, then, is a liberal education? There have been many answers to this and there are now many divergent opinions. Hence the confusion spoken of above. Still, it seems possible to clarify the situation. Here is one widely quoted definition, which for felicity of phrase and striking imagery is superb. But for accurate definition of the term "liberal," as used in connection with the word "education," it can hardly be accepted as such:

That man, I think, has had a liberal education who has been so trained in youth that his body is the ready servant of his will, and does with care and pleasure all the work that as a mechanism

it is capable of; whose intellect is a clear, cold, logic engine, with all its parts of equal strength and in smooth running order, ready like a steam engine to be turned to any kind of work and spin the gossamers as well as forge the anchors of the mind; whose mind is stored with a knowledge of the great and fundamental truths of nature and of the laws of her operations; one who, no stunted ascetic, is full of life and fire, but whose passions are trained to come to heel by a vigorous will, the servant of a tender conscience; who has learned to love all beauty, whether of nature or of art, to hate all vileness and to respect others as himself. (Thomas Henry Huxley.)

It will be noticed that this analysis speaks of a well-trained body, a cultivated mind and a disciplined will. But surely this is something more than what is commonly meant by the phrase "a liberal education." In fact, this is a complete education, summarizing, as it does, the three elements that go to the making of a man, namely, physical, mental and moral. But the term "liberal" is commonly restricted much more narrowly than this. As used at the present time it refers particularly to the education of the mind. It does not include physical development, the result of the proper training of the body; nor does it include moral rectitude, the result of the proper training of the will. This latter is the process which produces what we commonly call "character." Without character, the man, liberally educated, might be a moral pervert; without physical fitness, he might be a weakling, but still, in both cases, he might have "a liberal education" in the commonly accepted sense of the term. With the delicate discernment always characteristic of him, Cardinal Newman makes this distinction. "Knowledge is one thing, virtue is another; good sense is not conscience, refinement is not humility, nor is largeness and justness of view faith. A liberal education makes not the Christian, not the Catholic, but the gentleman." These last words are not to be taken in the sense that Cardinal Newman discredits the gentleman, rather, he is only describing him. In another place in the same work, "The Idea of a University," he says:

It is well to be a gentleman, it is well to have a cultivated intellect, a delicate taste, a candid, equitable, dispassionate mind, a noble and courteous bearing in the conduct of life—these are the connatural qualities of a large knowledge; they are the objects of a university; I am advocating, I shall illustrate and insist upon them, but still, I repeat, they are no guarantee for sanctity or even for conscientiousness, they may attach to the man of the world, to the profligate, to the heartless—pleasant,

alas, and attractive as he shows when decked out in them. (Pages 120-121.)

The individual, just described, is the product of a liberal education. There is no necessary implication of moral education, nor of physical. The emphasis is obviously on mental or intellectual education.

Nor is the field included under the term mental education identical with liberal education. A study of the terminology and administrative divisions which have grown up in our American institutions of learning make this point clear. In a university, as the term has come to be accepted in America, the educational section divides itself into two distinct departments. There is the undergraduate college on the one hand, and the "schools" on the other. These two divisions are not only distinct from the point of view of administration, but they are so distinct because they have different functions to perform. The schools, commonly divided into professional and technical, direct all their activities to some kind of special training, *e.g.*, medical school, law school, school of engineering, etc. Whereas the college, the undergraduate division, instead of directing its activities to special training, on the contrary, has in mind to give to those who come under its care a general training which will prepare them for life in its larger issues and for the special calling which they may fix upon as the field of their life work, the training for which is received in one of the various "schools." The two terms, then, college and school, according to best academic usage in American institutions of higher learning, may be aptly translated by these other two, culture and skill. The college stands for culture, and the school stands for skill.

It is obvious, therefore, that culture is the essential element in a liberal education, and the college is the agency which has been built up for the purpose of conveying that liberal education to the students who enter its doors. This fact is further brought out when we consider the name, commonly given to the undergraduate college. For the most part it is spoken of as the "college of arts and sciences." Analyzing this title, we see still further what is meant by a liberal education. Education of any kind involves the development of two distinct powers; the power of thought, on the one hand, and the power of expression on the other. Thought is foundational for all, but a liberal education emphasizes the prime importance of cultivating that art which has been chiefly responsible for the production and preservation of the world's most highly prized culture, as found in the world's best thought, and that art is the art of language. There are other forms of expression, as there are other arts, mechanical and fine arts, but language is "the supreme instrument of human self-expression." Its cultivation then, and that of thought, form the double foundation for all that is best in the training of the mind. Viewing the matter in the light of this distinction, the title of the undergraduate college, as the college of arts and sciences, now has a deeper sig-

nificance. The term science, as here used, includes all the world's best thought in the various fields of human activity. This thought is studied in the natural sciences, *e.g.*, physics and chemistry, in the social sciences, *e.g.*, politics and history, and finally in the philosophical sciences, since philosophy is the general science summarizing the findings of all the others.

The student, then, is to be led on to think for himself, not only by coming in contact with the world's best thought, summed up in the various sciences, but he is to be taught also to express that thought in the best way possible. This means, first of all, that he must know his own language well, no matter what that language may be. In our country it happens to be English, and hence the study of English forms one of the integral parts of the present-day college curriculum. But, if one should come in contact with the world's best thought by a study of the various sciences, that is, physical, social and philosophical, as the storehouses of that thought, so too, he ought to be brought in contact with the world's best examples of expression. We are not concerned here in putting forth arguments for the value of classical studies, or for the study of modern languages. But the fact remains, that in the history of the world ancient languages, especially Latin and Greek as well as modern languages have given birth to literary geniuses. No one, therefore, who wishes to have the right to consider himself liberally educated, can afford to neglect the study of either.

Nothing has been said in all this about the origin of the word "liberal." Nor has there been occasion to do so. But perhaps it will help still more to clarify the situation by bringing out that idea now. Literally, the word *liber* in Latin means free, and a liberal education in the social system of Rome meant the education of the freeman, in contrast with that of a slave. But the word now has taken on a broader significance. It still has the implication of freedom, but freedom from any narrow limitations. In fact, the word now means the very opposite of narrow, that is, unrestricted, and a liberal education has come to imply that breadth of view, characteristic of a man who has not limited his studies to any narrow specialty.

However, we ought not to think for a moment that specialization is condemned by marking it off from a liberal education. On the contrary, they are both necessary for a complete education. The point is simply to emphasize the fact that they have different aims and one is the complement of the other. Sir William Hamilton has put this precisely in his first lecture on metaphysics:

Now the perfection of man as an end and the perfection of man as a means or instrument are not only not the same, they are in reality generally opposed. And as these two perfections are different, so the training requisite for their acquisition is not identical, and has, accordingly, been distinguished by different names. The one is styled liberal, the other professional education—the branches of knowledge cultivated for these purposes being called respectively liberal and professional, or liberal and lucrative, sciences.

Again, we repeat both these types of training are necessary for the completely educated man, but only one of them is properly included under the term liberal. How they are distinct from each other, and at the same time how they can complete each other, is well brought out by the classic analogy of foundation and superstructure. The liberal education is the foundation that prepares a man for life. The vocational or professional education is the superstructure, which prepares a man to make a living. But the superstructure should not be erected until the foundation has been well laid.

Or, to change the analogy, when the student enters the college, he is like the raw material entering the steel mill. This raw material, this crude iron, must be first turned into steel, then, when it has been tempered, when it has been turned to steel, then only can it be turned into a tool to do a definite work. Similarly, the student entering the undergraduate college, when he has been turned into steel, when he has been put through this tempering process, then he is prepared for the finishing process which prepares him to be able to do well some definite thing and become a self-supporting and creditable member of the social group in which he may live. Again, both these types of training are necessary for the well-being of society and of the individual. As Nicholas Murray Butler puts it, in "The Meaning of Education" (page 147), "What science and practical life need is not narrow men, but broad men, sharpened to a point." And so it is with the mind. The ideal in education is a broad mind, conversant with the best the world has brought forth in its progress towards a fuller and richer civilization, but a mind trained in some special way to help along that progress, i.e., "sharpened to a point." This broadening process, or to return to our former analogy, the hardening process, turning the crude, raw iron into the finest steel; or again, the process of laying the foundation before building the superstructure, this is what we mean by a liberal education.

False Inferences from Mental Tests

FRANCIS P. DONNELLY, S.J.

DURING the war, 1,727,000 men were subjected to uniform, standardized tests, devised to measure their general intelligence. It was an experiment in education, quite exceptional and not likely to be repeated soon. The results of this gigantic examination have been published, and inquiring minds are analyzing and combining the statistics and deducing various unfounded and fantastic conclusions.

Now, if there is one thing which experts in education have been for nearly a generation dinning into our ears, it is the cry: "You train what you train; there is no transfer of training." The retort is obvious: "You test what you test; there is no transfer of testing." Both posi-

tions are extreme, and a more careful study shows that the statements need modification.

The extravagant inferences drawn from mental tests make it profitable to determine just exactly what these tests are; to separate fact from inference, and to subject all inferences to the rules of right reasoning. If you do not conform to the standard or average in your clothes and shoes, the fact is one thing, but it is another and a quite distinct thing to make inferences, some of which may be trivial and easily explicable, some sensible and rightly founded, some illogical, absurd.

Now what are mental tests of which the educational world hears so much today? Take one of the army tests which the drafted men took. Test 4, the synonym-antonym test, reads thus: "If the two words of a pair mean the same or nearly the same, draw a line under same. If they mean the opposite or nearly the opposite, draw a line under opposite. If you cannot be sure, guess. The two samples are already marked as they should be." Then on the left hand of the page, after the two samples mentioned, are printed forty pairs of words, and on the right hand margin of the page the words, same and opposite, are printed on a line with each pair. The pairs are graded in difficulty from *wet-dry* to *encomium-eulogy*.

Consider just what is tested by test 4. Analyze and list all the actions that are performed. First, all those examined must understand the spoken and the printed word of the directions. This understanding involves a number of operations of eye, ear, imagination, apprehension, judgment and reasoning. These operations are preliminary. In the test itself, with the exception of hearing, the same operations are repeated with each pair of words whose likeness or unlikeness must be concluded and affirmed after the separate apprehension of each word. Besides, these lists of words suppose a great deal of reading. In three such lists one will find scarcely more than a dozen words used in the ordinary conversation even of educated men, and most are rarely used in the narrative English of our newspapers.

After such a list of synonyms and antonyms is drawn up, the next step in devising a test is to standardize it. The test is given to many groups of varying ages and of different grades of intelligence and from these trial tests an average is struck in every case. Finally a scale is made out listing these averages. When you step on a public scale to weigh yourself, you will find often a standardized list of weights according to size and sex. The weighing is the test, and your rating is the ratio of your correspondence with the average weight of persons of your size and sex. To say one has the weight of a man six feet tall is a parallel statement to that which asserts that one has a six-year-old mind.

The most important thing, therefore, to remember about mental tests or intellectual tests or psychological tests (it is a test of you which word you use) is that they are nothing more or less than measurements in terms of the aver-

age, and measurements of that thing, and that thing only, which is tested. You test what you test, and you scale your test according to the average of a certain number in a certain time and of a certain place. If I weigh just as much as the scale on the weighing machine states for my sex and size, I do not change the fact by saying that my avoirdupois quotient is 100. If I call my ratio to the average intelligence an intellectual quotient, or put it into figures, I do not change the simple fact that I perform a certain operation, complex or simple, and my ability to perform that operation is rated in accordance with the average ability of others.

The claim is made in "Army Mental Tests" (p. 51) that "the rating is absolute rather than relative." This claim cannot stand. The relativity is indeed not restricted to one class or one company, but it is certainly restricted to the circle of individuals upon whom the test has been tried for standardizing. The water cannot run higher than its source. Besides, what does the constant revision of various tests imply? That the tests are not constant or absolute and do vary, and must vary, according to the number and variety of individuals upon whom they have been tried. You may devise an absolute standard for chemical elements, which are the same everywhere, but human being are not the same everywhere. Even chemicals must be tested under the same physical conditions of temperature and pressure.

Such is the fact of mental tests. What are some of the many inferences drawn from them? The commonest inference is that everyone has from birth a fixed, definite mental capacity, and that he can no more alter that capacity through life than he can change the color of his eyes, inherited from his progenitors. This is a tremendous inference, now widely held and fraught with very serious consequences to education. Is it a legitimate inference? Most decidedly, it is not. Again and again, the authors of "Army Mental Tests" give warning that mental tests are not moral tests or deportment tests, and they are wise and right in so doing. The increase and development of mental power is largely a question of will, and mental tests do not measure will and cannot measure will any more than mental tests can measure sight or hearing.

Take the synonym test. Suppose my mental age by that test is thirteen, and suppose it remains thirteen next week or next year or five years from now. Is the only reason for such a condition that I have a power to master so many synonyms and no more? That would seem absurd. The true reason is, that I leave school at that age; I read nothing but the newspapers; I converse with people of the same education as myself; I do not exert my will to improve my power over synonyms.

The repulsive Infant Damnation Theory of rigid Calvinism was rejected by one Presbyterian minister with the assertion that, if all infants are predestined, they are predestined to be saved. No teacher should face a class

with any mental-test number hovering over the heads of the students, but rather with the hopeful halo that every soul there is born to be whatever it wills to be, and tests of the mind have no power of eternal condemnation over the will.

Another inference drawn from mental tests, especially from those given to the army, tries to establish mental inferiority for whole groups. A writer in the *Atlantic* for February infers dire calamity to democracy in America from these tests. "Some data of quite appalling significance are assembled," says Cornelia James Cannon. "The white draft, as a whole, had 22 per cent of inferior men; those of the draft who were born in Poland had 70 per cent; in Italy, 63; in Russia, 60. Of all the foreign-born, 46 per cent were of this very low grade of intelligence, with an almost negligible number of superior individuals." Two years ago in Philadelphia, Major Yerkes stated that the men born in Ireland showed the lowest mental status of any of the English-speaking races.

Can we accept these conclusions without question? The very size of the percentages should make us pause in our inferences. Go back to the tests and see what they really are. They are devised to be tests of operations only, excluding information, but they do not and cannot exclude all information. The mind must operate upon truth, and in the case of the mental tests the truth is not inborn. It is acquired in school or out of it. Most of the information or truth making up the Binet tests and their various revisions comes from out of school life. A larger part of the truth found in army tests is drawn from information usually gained in school.

The tests, then, are an examination in the current information of a certain definite time and place of American life. When such tests, therefore, are applied to other places, they are misleading and fallacious. What would people born and raised in Poland or England or Ireland make of such a test as this: "In each sentence draw a line under one of the four words which makes the truest sentence. Food products are made by Smith & Wesson, Swift & Co., W. L. Douglas, B. T. Babbitt. Or, Bud Fisher is famous as an actor, author, baseball player, comic artist?" These are two out of forty like questions in test 8, given too without commas or hyphens. It is true that test 8 is clearly an information test, but all tests call for some information which persons of another place do not possess. Tests are simply averaged performances of persons in one set of circumstances and are inevitably fallacious when applied to another set of circumstances.

Besides, all tests demand language, spoken or printed, as a necessary condition. Even pictures and pantomime are a kind of language. Now anyone who has written questions for examinations knows very well that it is a very difficult thing to avoid all ambiguity. This is true where all live in the same part of a country. When, therefore, the examined come from widely separated parts or from another country, the inferences are necessarily

false unless this point is taken into account. Poles, Italians, English, Irish, should be measured by tests standardized for their countries and given by persons who know the language and customs of each country.

There must be some such explanation of these figures, or we are driven to the absurd conclusion that living in America for one or two generations enlarges the mental capacity by 50 per cent. The whole draft of the army produced 22 per cent inferior men, and the foreign-born produced 46 per cent. We owe a duty to the universe to welcome the foreign-born, knowing that our magnificent environment will within fifty years enable all their descendants to inherit a fixed capacity double that of their benighted forefathers.

There are, be it said in conclusion, good and solid inferences from mental tests. The tests are, however, not "open sesame" or magic lamps. Granting that they are conducted with proper conditions and with accuracy, they simply tell how one mind in a certain operation or group of operations works when compared with a number of other minds performing the same operation. The ratio of the tested to a certain average is at best the sole fact. All else is inference, legitimate or otherwise.

Pere Lenoir of the Fourth Colonial

PETER M. DUNNE, S.J.

ONE evening in May, 1917," wrote from Serbia M. l'Abbé Thiébaud, "three marines of the Fourth Colonial were coming from the Italian canteen. As a consolation for the dangers incurred two days previously they had taken too much drink. A dispute arose between them and some of our own division. Excited with wine the men exchanged heated words and were coming quickly to blows. I rushed up in front of the most noisy of the colonials. Already he was raising a bottle of *cinsano* to smash it on my head, when all of a sudden his arm dropped, his anger melted, and his eyes dimmed with emotion: 'I beg your pardon, Father; excuse me. . . Ah, Father Lenoir! Our chaplain! A saint! To think that they have killed him!' At the remembrance of his chaplain the wolf became a lamb. He forgot his quarrel to praise the man who had been the incarnation of charity, and he went off quietly to his quarters."

Yes, Father Louis Lenoir, S.J. had been the incarnation of charity; all the marines of the Fourth Colonial were of one mind on this point. "I have always looked upon chaplains as ugly birds," said to General Gouraud a sick marine whom the Father had just attended, "but that Father there, I tell you right now he's all right." Louis Lenoir was one of those heroic "Blackrobes" of whom Father Reville wrote so beautifully April 9 of last year in these columns. He was one of the sixty-eight who had been decorated with the Cross of the Legion of Honor; he died heroically at the front in the Balkans as Father William Doyle, S.J., the Irish chaplain, had died

before him in Picardy; He was one of the "bravest of the brave." And now his life has just appeared, written by a brother Jesuit, Father George Guitton. There are 532 pages, pressed down and overflowing with interest, activity, edification, heroism. Out but a few weeks, the first edition is already exhausted; a second is now in press.

"I have known. . ." wrote General Gouraud in November, 1919, "many admirable chaplains during the war. But I believe that of all Father Lenoir holds first rank; the greatest in the flame of his apostolic action, in his patriotism, in his courage, even before he had been crowned by the aureola of his sacrifice." The London *Times* for May 11, 1915, spoke of the heroism of an anonymous "curé" who was none other than Father Lenoir.

He was with the army from the very first days of the war. August 11, 1914, saw him with the armies on the Western front. In March, 1915, he was appointed chaplain of the Marines of the Fourth Colonial, and in October, 1916, when his division was sent to the Balkans, he accompanied it. In May, 1917, he met his death on the field near a small village in the neighborhood of Monastir. Lenoir was a type of the class of heroic Frenchmen whose naturally ardent temperament, refined and directed by grace and by centuries of Catholic culture, displays itself in an activity that is boundless, and in a tender devotion to the service of others that is beyond words in the heroism of its self-forgetfulness. Father Lenoir could not resign himself to the statutes for the chaplains, according to which they were advised to remain behind the lines with the stretcher-bearers. Practically the whole of every week therefore saw him at the front lines manifesting that bravery which merited for him already in March, 1915, the Legion of Honor.

The center of Lenoir's spiritual activity and the secret of the heavenly blessings these activities scattered broadcast upon the men of his division was the Sacrament of the Eucharist. Ceaselessly, unerringly he drew the rough *poilu* to the things of God and to a reform of life by making the Blessed Sacrament the pivot about which turned all the elements of religion. "Jesus in the Blessed Sacrament (*Jésus-Hostie*) with me; force, life, salvation, victory!" are the words he set down in his diary the first day he took his place with the men. Like Father Doyle he was astounded at the copious floods of grace which through his ministries poured down upon his soldiers. One of his confrères likened this efficacy to "those great winds of the Spirit that blew over the people in the blessed wake of the great converters of souls of former times." Constantly he carried about with him consecrated Hosts in a small ciborium to be ready at any time to administer the Bread of Life, and when in February, 1915, the decree came from Rome authorizing Communion in the form of Viaticum in circumstances of special danger the evenings became almost as precious as the

mornings for the administration of the Blessed Sacrament. "True, that my Lord Jesus should come to look for me where I was, He must not be very proud." These naïve words came from the lips of a young Marseillais, almost a boy, who had lived his life in the streets of the big city and showed already on his arm the tattoo of the "apache."

But holy as he was, Louis Lenoir was very, very human. His handsome face and keen eager eyes show him such; the devotion of his men to his person clinch the argument. He got everything for his *poilus*; carried everything for them about his person, "tobacco, cigarettes, cigars, matches, post-cards, indelible pencils, oil, vinegar, butter, cheese, macaroni, pepper, cloves, jam and garlic." All this he carried to be always ready for his men, and how consoling to know that with this all he carried too, his Lord and his God! It was this human side of the man that, transfused by his sanctity, carried everything before him when it was a question of gaining souls. A little lad, son of a Jewish mother and a free-thinking father, had been won by Père Lenoir to Christ. "With Our Lord," said the lad one day, "I am strong, I fear nothing." Then turning to the Father, "There is something that I miss when you are not here. . . . You are the first who has ever loved me; and I cannot separate myself from you any more." One who understands the delicacy of French feeling will appreciate those words.

All this would be ample proof of the strong interior life and personal sanctity of Father Lenoir, but there are other indications. Amid all his feverish activity he never forgot his particular examen; it was found at his death marked up to the day. Wounded by a ball in the shoulder, kicked by a horse in the side, he would allow himself on neither occasion a period of convalescence. As soon as he could leave his bed he was back to the lines with his men. A manual of practical prayer for the *poilus* which reached an edition of 150,000 copies, 268 sermons sketched or partly worked out, attest the abundance of his mental activity. Then, there was his humility, the identification mark of every saint. The great preoccupation of his military career was the fear that his own shortcomings and unfitness should put a barrier to the grace of God working through his ministries.

"To make the Fourth Colonial a regiment of saints I would give my life; I would give it for even one." And this he did. In an attack against the Bulgarians on May 7, 1917, while hurrying across a bullet-swept field to the aid of a wounded officer who had asked for him, he was struck and fell dead within a few minutes. He lay in his death on a hillside in a field of wheat, the emblem of that Eucharist he had so labored to make known and loved. When his body was recovered two days later, on his person was found a farewell letter to his men to be read *en cas de mort*:

With all my heart of a priest and of a friend I beg them [the men of the Fourth Colonial] to assure the eternal welfare of

their souls. . . . I shall await to see them all in heaven, where we shall be forever in that true life, the only happy one, for which God has made us. For this intention I offer joyously for them to Our Divine Master, Jesus Christ, the sacrifice of my life. *Vive Dieu! Vive la France! Vive le 4e colonial!*

A soldier writing some days later said: "At the reading of that *au revoir*, so French and so Christian, the greater part of the Fourth Colonials . . . cried like children."

COMMUNICATIONS

The Editors Are Not Responsible for Opinions Expressed in This Department

Moral Value of Mental Tests

To the Editor of AMERICA:

F. P. D., who contributed the article, April 8, on "Mental Tests and Liberal Education," is obviously unacquainted with the moral value of mental tests. Three weeks ago in the nation's city of culture there was hanged a young man with the mind of a child, with the moral perception of an infant. Verily the "wisdom" of Salem's judges still prevails! One of McHenry's examining physicians acknowledged, however, in contrast, that in the United States today we do not hang those who are children chronologically, but we do hang those who are children mentally.

If mental tests were more rigorously applied perhaps the nation would be spared the shock of such slaughter as that which occurred in Kansas a week ago. A father with his four sons was hewed to death by the axe of what F. P. D. terms a "block-head." Mental tests applied at an early moment by those properly qualified may yet save the lives of "blockheads" and the souls of those whom they dispatch. To protect society from morons and to protect morons from society is what psychologists and psychiatrists with the aid of mental tests endeavor to accomplish.

Destructive criticism has its uses. Binet and Simon could testify to this, but their work lives on today, fortified by the far-visions, constructive criticism of such students as Terman, Moore and White.

Washington, D. C.

JULIA CONKLIN.
TERESA KUSER.

What Is a Liberal Education?

To the Editor of AMERICA:

It was with the keenest interest that I read Dr. Maurice Francis Egan's article, "What Is a Liberal Education?", which appeared in *AMERICA*, under date of April 15. From that article I culled the following program, every item of which seems to be thought by the learned Doctor a necessary part of the culture aimed at by the college. Culture consists of: (a) power of decision between right and wrong, (b) power of reflective choice, (c) fixed ethical canons, (d) sense of honor (safeguard of character), (e) knowledge of the great masterpieces of the pagan world.

Now it seems to me that Dr. Egan has overstated the case; that he has gone outside of the college course, outside of those four years of mental training which intervene between the high school and the university curricula, outside of those four years devoted *ex-professo* to liberal education crowned with the awarding of the A.B. degree which signifies that the holder has acquired culture. Surely even the child in the primary school has the power of distinguishing between right and wrong! For if this power is confined to the cultured, what is to be thought of that great multitude of people who never enter a college? We are taught, and we know it to be true, that even the untutored savage amid the jungles of Africa is sufficiently acquainted with the

natural law to distinguish between right and wrong and to decide between them.

Again Dr. Egan requires: "Fixed ethical canons." The codified norms of moral theology and of canon law, two very distinct and very intricate branches of the divinity students' course, are scarcely essential parts of a liberal education. Their cultural value may be high, but these branches do not come within the horizon of a purely college program. They belong to theological lore.

Dr. Egan's desire to stress the element of religion in culture has, in my opinion, led him to over-emphasize the case. Religion has ever been, and is today, a part of culture; whether we consider it in the Jew of old, whose culture antedated Christianity; or in Athens and Rome, whose culture was purely pagan; or in the culture of today, which is Christian. But this religious element must never be allowed to overshadow or crowd out other equally essential elements, such as power of expression both oral and written; power of observation and reflection; originality, that is, power of independent judgment and initiative; and mental growth, progress.

Worcester, Mass.

M. J. SMITH.

Moving Pictures as Propaganda Agency

To the Editor of AMERICA:

I have read with great interest Dr. Benedik's illuminating article on "Hays and the Movies," in your issue of April 15. It is wholly to the point because the moving picture today is the most powerful agency of propaganda in America. There is an old saying that if one were permitted to write the songs of a nation, others could write its laws, but this must now be modified because those who direct the moving-picture industry can and will direct national thought and legislation. It has been repeatedly stated in the moving-picture magazines that the control of a number of the leading moving-picture companies has gone into the hands of foreign capital. A statement in the London *Weekly Times*, September, 1920, rather boastfully asserted that 30,000 films were at that time being shown in the schools and churches in this country.

Sir Gilbert Parker, who had charge of alien propaganda in the United States during the war and described in *Harper's Magazine* his methods and successes, went a few months ago to Los Angeles to direct the preparation of scenarios of moving pictures for American distribution. About a year ago, Mr. W. Faulkner came to the United States as the personal representative of Lord Northcliffe and was given a luncheon at the Hotel Astor in New York. Mr. Melville E. Stone, general manager of the Associated Press, presided and at that time through the person of Mr. William A. Brady, New York, the motion-picture industry of this country pledged itself to foster and promote in the United States the Northcliffe program of Anglo-American amity.

It is significant that former chairman of the Democratic National Committee, Mr. William G. McAdoo, former Secretary of the Treasury, who served also in many other capacities during the last Administration, left his official job with the Government to assume control of the legal department of the moving-picture industry, taking up his residence at Los Angeles. Mr. Will Hays, formerly chairman of the Republican National Committee, and more recently Postmaster General in the present Administration, also left his official job on March 4 of this year to accept the general management of the moving-picture industry, at what is stated to be a large and attractive salary. It is at least quite plausible that neither Mr. McAdoo nor Mr. Hays were selected for their important positions in the movies because of their personal pulchritude. These two gentlemen have powerful political affiliations, and wide experience in political organization. Since Mr. Hays has been on the job he has made numerous pronouncements, one, as proving that the moving picture has

great power, was a statement that England sold the Great War to her colonies through the pictures, and another, stating his purpose to have the movies accepted as a part of every public-school equipment.

Very recently it was announced that the Yale University "Chronicle Series" are to be prepared for presentation by the moving pictures. Aside from the fact that the majority of these volumes were written by Canadians, some of them are notably unpatriotic or partisan in tone. It will be well to analyze critically the spirit as well as the form in which this series is dramatized, as it is quite possible that they will perpetuate the tendencies which the Knights of Columbus Historical Commission is fighting.

In the New York *Times* of March 4, a significant date, because Mr. Hays did not, until March 6, take over his new duties, it was stated that an American destroyer was to meet the British steamer *Olympic*, off Nantucket, to pick up a small barrel to be flung overboard, and convey it to Boston. The barrel contained the films and photographs of the wedding of Princess Mary. By this ingenious use of a Government agency, the distribution could be made one day earlier to a supposedly impatient American public. This is not an unfitting symbol of the new subservience of our American fleet to the British merchant marine and navy provided by the naval treaties recently signed at Washington.

Not only is the moving-picture program to present films to influence the public mind, but it is now evident that it is possible to stop undesired pictures by a powerful but unofficial censorship. Mr. George W. Wickersham, whose name appears in many interlocking hands-across-the-sea organizations, protested against a film recently shown in New York entitled, "Face to Face with Japan," which he characterized as "a particularly flagrant instance of systematic and insidious propaganda." He objected to the showing of "the territorial expansion of Japan as a result of warfare," by means of a blank map thrown on the screen on which was inserted the territorial gains of Japan after the war with China in 1894, with Russia in 1905, with Germany in 1914, and the advantages gained at the recent Washington Conference. He also protested because it was shown that Japan controlled substantially all the camphor production of the world, and that camphor was used in making high-explosive shells.

In deference to Mr. Wickersham's protest, it was announced that the pictures of Japanese troops passing in review before the general staff, and a fort scene, would be cut out. A review of our Pacific fleet was also included, with the title, "Our Guardians of the Pacific." Mr. Wickersham decided that the two pictures were "special propaganda exhibited for the purpose of showing that Japan is a rapidly growing military power animated by the spirit of acquiring territorial expansion in the German method." This incident demands serious national consideration. Mr. Wickersham did not object on the ground that the facts presented were untrue, because they were true. The unsuspecting American citizen must not be enlightened, as to the facts, as it might arouse some questions as to the wisdom of the Four Power Pact.

The stimulation of Anglo-British good-will, now extended to Anglo-British-Japanese good-will, has dominated the presentation of history in an increasing degree for thirty-five years, until the present generation is regarded by the group of which Mr. Wickersham is such a conspicuous example, as incapable of considering unassisted the problems of this country.

The suspicions of Americans have been lulled to sleep by these self-appointed guardians of public opinion, until on every side are created new dupes and new disciples. In the matter of foreign policies, we have become a gullible people.

Boston.

EDWARD F. SWEENEY.

Chairman, Knights of Columbus
Historical Commission.

AMERICA

A - CATHOLIC - REVIEW - OF - THE - WEEK

SATURDAY, MAY 13, 1922

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The Basis of Enduring Peace

IN his letter referring to the Genoa Conference, the Holy Father again seeks to turn the eyes of the world to the only foundation upon which a stable international peace can be established. Time brings out the hidden plots and plans of men and factions, and strips the fair seeming of many a peace, exposing the rapine and the injustice which, literally, dictated it. The Vicar of the Prince of Peace now invites the nations to consider the failures of the past, and to strike a compact on the basis of justice and charity. He asks a justice which will fully secure the rights of all the contracting parties, and a charity which will bind up the wounds of suffering peoples.

Nations, like men, must be ruled by those immutable principles of righteousness, which alone make civilization possible, or they become sources of international anarchy. When statesmen disregard the law which bids men deal with one another in truth, justice and charity, the country which they represent may embark upon a course of prosperity. But it cannot last, for daily the nation draws nearer the doom which inevitably waits upon a flagrant disregard of the rights of God and man. With a gesture of impatience, an American Senator recently said that peace could be secured were all the nations to agree to stop stealing from one another, and to hold to that agreement. How many just wars does history recount? Usually, the peace of the world has been changed to an orgy of riot and rapine by the godless ambitions of statesmen to annex the territory of a neighboring nation, to destroy its commercial advantages, or to keep its people in bondage. War will continue its devastations, until the nations learn that since they too are bound by the laws of justice and charity, they can no longer suffer men who disregard these laws to dictate their policies.

The world has had enough of treaties drawn up as though the immutable laws of God and of Nature could be suspended by the signatures of a parcel of brigands masquerading as diplomats. Unless the nations realize that lasting peace can be assured only when treaties are based upon the principles of justice and charity, the centuries to come will be marked by conflicts even more destructive than the war which for five years made the fields of Europe a blood-red banner of hate.

Art and the Moving Picture

ALONG with the public, the trade is beginning to regard Mr. Will Hays with at least one puzzled eye. The suspicion is not directed at Mr. Hays's personal probity. That is above question. What certain groups of producers are asking is upon what meat has this dictator fed that he has grown so great in ukases and suppressions. As for the public, it is striving to reconcile Mr. Hays's earlier statement that he was not concerned with the morals of the screen-actors, with his peremptory decree which removed the productions of a notable offender from the market. The truth probably is that Mr. Hays is beginning to find himself, and a statement, made recently to the press, indicates that his feet are on the right path. "The simple fact is," he said, "that this cry for censorship will stop when men stop making pictures that need censorship."

Judged in the light of this observation, Mr. Hays is another Daniel. The ordinary citizen, whose patronage makes the moving picture a profitable investment, is obsessed by no prejudices against the producer. His dislike and suspicion have been occasioned by the disgraceful conduct of certain producers and actors of whom the trade is unwilling or unable to rid itself. He does not go about, armed with an axe, seeking actors and actresses whose personal conduct is an insult to public decency. Nevertheless, he has an axe, large, well-balanced, and whetted to an edge, and he is determined to use it, unless the producers, to paraphrase Mr. Hays, stop making films that need the axe.

After he has banished these offensive films, perhaps Mr. Hays may be able to turn his attention to the films which, harmless enough from the standpoint of morality, are an affront to literary good-taste. While it is probably true that films directly offensive to morals no longer flood the market, it is also true that very many, perhaps the majority, make impossible the growth of literary appreciation in the children who habitually view them. It is a common complaint among teachers that the moving-picture habit is destroying a taste for good reading among their pupils. To read intelligently and with profit calls for time and concentration. The modern boy apparently cares only for the story, and he prefers to take it in the form of an animated picture. At its best, the moving picture cannot take the place of a careful literary study of good models, yet were it brought somewhat closer to the

canons of art, its present destructive influence would be greatly lessened. If Mr. Hays continues his campaign, we may one day have moving pictures which are not only inoffensive morally, but actually helpful in the awakening of literary instincts and the acquisition of good-taste.

Protestants and Our Lady

IN a thoughtful article, "What Shall We Preach About?" contributed to a recent number of the *Living Church*, the Protestant Bishop, Dr. Charles Fiske, first clears the ground by stating what we shall not preach about. Matters "about which I would waste no time in giving instruction" are, first, the exaltation of "the cult of the Blessed Virgin as a happy step toward Church unity," and second, "the use of the rosary or the Litany of the Saints." In addition, the Bishop confesses to a dislike of "Benediction and Processions of the Blessed Sacrament as defensible means of inculcating sacramental truth." Therefore, "I would not have sermons or instructions in defense of such practises." Between the vagaries of extreme ritualism, observes the Bishop, and the dance of the barefoot girls in Dr. Guthrie's New York church, "plain Churchmen among the laymen are getting tremendously puzzled."

In his persuasion that sermons which inculcate devotion to the Immaculate Mother of Jesus, or defend processions of the Most Blessed Sacrament, have no warrant whatever in the official formularies of the Protestant Episcopal Church, Dr. Fiske is undoubtedly correct. True, the Bishop is no bigot; he does not condemn these practises in themselves; but he does not desire his clergy to bring them to the attention of the people. He holds that their sermons should treat "again and again of fundamental things," and devotion to the Mother of God, or adoration of the Most Blessed Sacrament, is not fundamental in the Protestant Episcopal Church. Worse, although the Bishop does not allude to this possibility, genuinely religious people who begin to say their beads, and to seek at the empty tables of the Protestant Episcopal Church, that banquet of His Body and Blood which Jesus Christ promised His followers, are in great peril of finding their way into the Catholic Church. Their love of Christ bids them seek the one Church to which the Son of God promised His abiding presence, both as the Infallible Teacher, and the Food of the weary soul. In the Protestant Episcopal Church they find no assurance for either. That same love makes them realize that the love of Mary, the stainless maiden who bore Jesus at Bethlehem, tenderly cared for Him at Nazareth, followed Him on His missions, and stood beneath His Cross at Calvary, is as natural in every Christian as a man's love for his mother. Close to Jesus, they find Mary, and they begin to question the welcome which a church that barely tolerates the Mother, can have for the Son.

Our Lady has many children, and we may be sure that as the mantle of her motherly love is extended over her

Protestant clients, she who is the Seat of Wisdom will, in ways known only to a mother's love, bring them home to her and to her Son. Bishop Fiske is right in sounding the alarm to his clergy. If they promote devotion to Our Lady in their own hearts, and teach the people to love her with a love which yields only to their devotion to her Son, the hosts of heresy will quickly melt away. We who sympathize with her and love her, can do nothing better toward the conversion of these wandering children than help them to find, through devotion to the Mother, that intimate communion with Jesus, her Son, made possible only in the Church which her Son founded and bade all men obey.

A Plea for Crowded Jails

ON April 2, six robbers broke into a New York home, brutally assaulted its two aged occupants, and made off with property valued at thousands of dollars. On April 28, two of them were sent to the penitentiary to serve sentences of not less than forty nor more than sixty years. "These men must suffer a substantial sentence," said Judge Rosalsky, "one which will strike terror to evildoers."

To the present, the sentimentalists and "sob-sisters" have not begun a campaign to release these young ruffians, but it is fairly certain that the campaign is only deferred, not abandoned. The pet theory of these gentry is that the death-penalty and prolonged detention in jail, do not act as deterrents. They quite overlook the fact that while this country has many admirable institutions, a just and consistent penology is not among them. In no country in the world, as foreign critics, Lilly among them, have observed, is the criminal treated with so much leniency and forbearance, or allowed the advantages of a procedure which can easily be twisted to make conviction almost impossible. "Now and then," a prosecuting attorney once remarked, "I wonder whether the prisoner at the bar is on trial or myself." We assuredly act on the belief that it is far better for twelve criminals to escape, than that one innocent man be convicted. The theory is good, but not when pushed to an extreme which destroys the justice upon which it is based.

But will punishment deter? Certain it is that occasional outbursts of law-enforcement will have no appreciable effect in lessening the amount of crime. However, if for a period of twenty-five years a community promptly hanged its murderers, in the matter-of-fact way which seems the rule in England and as promptly sent its other lawbreakers to the penitentiary, it is probable that this reasonable procedure would create a legal precedent and a popular tradition. If, further, we could remove the Dogberrys and the politicians from our police departments, replacing them by men trained to prevent violations of the law and to apprehend lawbreakers, the tradition would take firm root. Many prospective criminals would conclude that crime, as a profession, does not pay.

Actual lawbreakers would be quickly captured, and if not forthwith hanged, placed where they could do no harm to the person or property of good citizens.

The plan is alluring. It is worth trying, especially since we have tried nearly everything else with our criminals. We send them flowers when, as occasionally happens, they are apprehended, and provide them with moving pictures, phonographs and comic operas, if by some mischance they are sent to prison. Then we place at their disposal all manner of parole boards and pardon boards to discover reasons why they should speedily be turned loose upon society. Law cannot do everything, but if we give it a chance, it may surprise us. As Mark Twain once remarked, what some communities need is not more schools and libraries, but a nice large jail; filled, it may be added, with evildoers engaged in doing penance.

Shakespeare and the Holy Office

SIR SIDNEY LEE, the well-known biographer of Shakespeare, recently sent a London paper a very interesting communication which describes how the Second Folio of 1632 was censored for the students of the English College at Valladolid. Father Guillén Sanchez, a Spanish Jesuit, was commissioned by the Inquisition to run through the thirty-six plays in the volume, pen in hand, and draw a line through all objectionable words or passages in the great dramatist's text. "The expurgator of the Holy Office treats Shakespeare's work with lenience," admits Sir Sidney. "For the most part he does his spiriting gently." Continuing, he observes:

Inquisitor Sanchez apparently set out on his task of expurgating the Shakespeare Second Folio with a twofold aim. He intended to delete words and passages which offend either against morality or against Catholic doctrine. Especially does he seek to protect Pope, priests, monks, and nuns from damaging insinuations. But he fails to apply his purpose with any strict uniformity, and much that one would expect to fall under either his dogmatic or his ethical ban escapes attack.

As many as nineteen plays out of the thirty-six, for

example, are left quite untouched by the gentle Jesuit censor, among the unexpurgated being high favorites of Shakespearean students, like "Midsummer Night's Dream," "Taming of the Shrew," "Twelfth Night," "Richard II," "Henry V," "Richard III," "Coriolanus," "Romeo and Juliet," "Julius Caesar" and "Cymbeline." The inquisitor found particularly "good" "The Merchant of Venice," feeling it necessary to delete nothing but a reflection of the poet's on Shylock's lamentation over Jessica's elopement. Falstaff's oath, "By the Mass!" it is worthy of note, is not allowed to stand, but in "Henry VI" Gloucester is permitted to say, "Under my feet I stamp thy Cardinal's hat," but the ensuing line, "In spite of Pope or dignitaries of Church," is expunged. The attacks on the Holy See in "King John" and "Henry VIII" are well blotted, while the praises of Archbishop Cranmer, Queen Elizabeth and James I are also deleted. "But the genuine tragedies," Sir Sidney Lee attests, are "practically undefaced" by the censor's pen.

Just how the writer reaches the conclusion that the mildness of Father Sanchez' strictures "lends small support to the claim of some modern Catholic writers to identify Shakespeare's religion with their own" will not seem particularly clear to the thoughtful readers. For either side it proves nothing. The censor, most probably, knew little about Shakespeare's creed. It is more than likely, however, that Father Sanchez, owing to his office, was thoroughly familiar with the dramatic masterpieces of Spain's golden age of letters, a period in which he was fortunate enough to be living. So he doubtless knew his Lope de Vega well and had perhaps even begun to read with pleasure Calderon's beautiful *autos*. Recognizing in the new English poet another consummate literary genius, Father Sanchez, it is pleasant to fancy, then joyfully gave the imprimatur of the Inquisition to everything of Shakespeare's that he could.

Literature

An Irish Maria Monk

WERE I an Irishman I should be heartily ashamed of some Irishmen now writing about Ireland and her people. My experiences with the Irish and the near-Irish have been pleasant. They fairly justify my visions, stirred by the events of Easter Week, 1916, of a singularly pure and upright people. But if I were to credit these new Irish writers, the "Neo-Celts," so scorned of that fine critic, Joyce Kilmer, I should now regard the Irish as incredibly vulgar, sordid beyond conception, a people endowed with the manners of bargees, the language of fishwives and the morals of pervers.

These reflections are prompted by the perusal of a coarse and ignorant book, written by an Irish apostate, to attack the asceticism of the Catholic Church, exemplified in her celibate clergy and in the Sisterhoods. Long ago Newman described the man who wrote it. He is the wretched creature who, seeing in our consecrated Sisters a purity which is utterly beyond his concept, transfers to them all the foulness that is in his own mind. Reverence for womanhood, it is commonly thought, is characteristic of the Irish. Rather is it characteristic of every good man, and "O, the pity of it, Iago," dominates his conduct when some woman casts the pearl of her purity before swine.

To make capital of the tragedy is impossible for any decent man; unless he is wholly vile, it is unthinkable that he should forthwith attribute the weakness of some unhappy woman to all her sisters. For men who specialize in attacks upon the chastity of womanhood, we Americans have a special name. It is a very good one, although we seldom put it in print. It comes from the lips; we generally accompany it with a blow; and the Recording Angel, as he notes the material sin, marks it as an act of virtue.

The name of this latest apostate I shall not give, nor do I propose to advertise his stupid book, which is a hodge-podge of Gallic filth, steeped in a decadent Irish imagination. As attractive as a midden-heap, and as accurate as a chronicle of Munchausen, it is written in the spirit of Maria Monk, who, as Chesterton wrote years ago, was "only a dirty half-wit." Being a half-wit, Maria was hardly capable of incurring moral guilt, and I am tempted to extend the same absolution to my Irish apostate. But what of the American publishers who have given their name, a name somewhat begrimed, it is true, to this compost of vice and imbecility, and what of the critics who have pronounced the book a "proof," a "demonstration" that moral evil is promoted by the asceticism of the convents to which we Catholics entrust our sisters and our daughters?

Frankly, is it true that almost all our Catholic girls embrace the religious life under compulsion exerted by parents or by some priest, or because they are disappointed in love? Is it true that of nine Catholic Sisters, eight are procuresses, sexual perverts, semi-lunatics, or plain common fools? Is it true that Catholic priests send their cast mistresses to the convent, or plan to seduce the consecrated women within its walls? Is it true that our Bishops are either unspeakable fools who do not know the inner life of the convents, given them as a solemn charge, or knowing the vileness which they shelter and develop, encourage them?

I must beg pardon for formulating these questions. They are answered by my apostate in the affirmative, and the sole pertinent fact in connection with his pornographic book is the welcome, incredible as this may appear, which it has received from the reviewers. "The result of real experience," comments the *London Times*. "The psychological revelation is masterly," writes the *London Herald*. "A powerful demonstration," contributes the *New York Herald* "of the inherent wrongness of asceticism." "Sober, ripe, and of the utmost convincingness," chimes in the *Nation*. But the choicest criticism is reserved for the pen of a man, whose Jesuit brother has probably aided many an Irish girl to a life of beneficent activity in the convent. "It is one of the most amazing revelations ever made, . . . but also one of the most irreproachably honest." And all this weighty verbiage in praise of a book which professes to show "the inherent wrongfulness of asceticism"! What would any sane critic say of a novel written to demonstrate that lawyers, as a rule, are dishonest

men, that of every ten physicians, nine are immoral, and that Protestant clergymen are, generally speaking, libertines? Why cannot the same common-sense be used in reviewing this new Maria Monk?

But these critics cannot absolve their duty to the public in a few sounding paragraphs, full of a moral indignation which does them credit. Granting their conviction that the charges made by this apostate are true, they are scoundrels if they leave their case within the pages of a novel. A novel is rightly suspect, for an author creates his facts, shaping them to the purpose in hand. If these critics are upright men, they will at once approach the Archbishop of New York, or the Prelate of the diocese in which they find themselves. Putting aside the novel, which is not competent testimony, they will present the facts which have "convinced" them of the novel's "irreproachable honesty" to his Grace, whose moral probity, it is possible, at least approximates their own unstained whiteness. They are bound to do this, or to admit themselves guilty of a dastardly and unmanly attack upon women, the hem of whose garments neither I nor they are worthy to touch.

The challenge is fair, but it will not be accepted. Any stick is good if it beats a Catholic, especially consecrated Catholic women. But they dare not accept it. Like every prelate in the Catholic Church, the Archbishop of New York knows what convents are, and why they exist. It is incredible that he should be ignorant of the realities within their walls; equally incredible that he would shelter them, did he not know them to be homes of sanctity. And likewise all good men know what convents are. Even men who, although not candidates for the halo, have not fallen so low as to believe womanly purity an impossibility, reverence these consecrated virgins who minister to the afflicted in body and soul, or throughout the night hold up white hands in prayer for the salvation of the world. That an apostate should not show this reverence, is easily understandable.

We Americans, as I have said, have a name for the professional defamer of women. I may be permitted to quote it toward the end of a paragraph, written by Brann of Texas:

The Roman Catholic Sisterhoods, God bless them! One of these angels of mercy can walk unattended and unharmed through our reservation at midnight. She can visit with impunity the most degraded dive in the Whitechapel district. At her coming the ribald song is stilled, and the oath dies on the lips of the loafer. Fallen creatures reverently touch the hem of her garment, and men steeped to the very lips in crime, involuntarily remove their hats as a tribute to noble womanhood. The very atmosphere seems to grow sweet with her coming, and the howl of all hell's demons is silent.

None so low in the barrel-house, the gambling den or the brothel as to breathe a word against her good name. But when we turn to the Baptist pulpit, there we find an inhuman monster crying, "Unclean! Unclean!" God help a religious denomination that will countenance such an infamous cur.

For the Baptist pulpit I substitute the *London Times*, the *New York Herald*, and the *Nation*, and leave them to extract such comfort as they can from Brann's scathing denunciation. Not I, but they themselves, have written down what manner of men they are.

JOHN WILTBYE.

DESIRE

This that was wheaten bread
Lo now, Thy lips have said
Thyself is, verily.
Deal in such wise with me.
So break, so change,
(For Thee not hard or strange),
That I, Thy last and least,
May, with Thyself for Priest,
Be swiftly made to be
Myself no more, but Thee.

BLANCHE MARY KELLY.

REVIEWS

General Robert E. Lee After Appomattox. Edited by FRANKLIN K. RILEY. New York: The Macmillan Co. \$2.50.

There is ample room for this volume, for biographies of Lee are not numerous. One of the best, that by Captain Robert Lee went out of print some years since, and the splendid volume edited nearly fifty years ago by one of Lee's chaplains, the Rev. J. William Jones, is practically inaccessible. It is platitudinous to state that Lee was an extraordinary man, who fully deserved the eulogy pronounced by his father upon Washington, "First in war, first in peace, first in the hearts of his countrymen." Perhaps the last phrase must be restricted to the South, for whose independence he sacrificed every worldly interest. The chief lesson which Lee has for all, particularly for our young people, is found in his extraordinary devotion to duty. "Duty," he would say, "is the sublimest word in the language," but with this great American, it was far more than a word. It ruled his interior life, making him as a young man in surroundings not always conducive to a religious spirit, remarkable for a simple, unobtrusive piety, which remained with him to the end of his days. No one can read the letters penned for the eyes of his family alone, during the darkest period of the war for Southern Independence, and remain unmoved at the deeply religious soul which they reveal.

Not less instructive is his nobility after the war. No bitterness remained in his great soul, for there no bitterness ever found lodgment. With head unbowed by defeat, with an undying attachment to the principles for which he had relinquished every temporal advantage, he turned from the lucrative offers which poured in upon him, to devote himself to that which the South most sorely needed. Lee fought no less nobly for his beloved country as president of a little college than on the fields which his military genius has made immortal. As an educator, he believed with the Catholic Church, that the chief duty of a college is not to make learned men only, but men both learned and good. He believed that his work was lost, if after four years at college his boys had not become genuine Christians. In many respects, Lee was far in advance of the educational thought of his day. Curiously enough, he generally spoke in disparaging terms of the results of a purely military education, and although his acquaintance with the classics was not small, always regretted his lack of literary training.

The present volume, the work of many hands, is of uneven interest and literary merit, but its perusal will cause many a Southern eye to glisten with pride and to dim with tears. After

all, the day is here when no man dare call Lee a rebel. He was an American of purest stock, and he fought for political principles which must forthwith be introduced into American life, if the Government established by the Constitution is to endure. Not in bitterness but in sober truth did the sculptor grave on the tomb of his great civil chief, Jefferson Davis, "Defender of the Constitution." For civil institutions only, not principles, are changed by the hazards of war.

P. L. B.

Thirteen Years at the Russian Court. By PIERRE GILLIARD. Translated by F. APPLEBY HOLT, O.B.E. With Fifty-nine Illustrations. New York: George H. Doran Co. \$6.00.

This personal record of the last years and death of Czar Nicholas II and his family is very illuminating and has undoubted historical value. The narrative is based on intimate knowledge, gained at first-hand through close relations and daily meetings with the members of the royal family, which extended over thirteen years, during which the author acted as tutor to the Czarevitch and the Grand-Duchesses. The story is set down with the excellent taste of studied simplicity, the facts themselves having a native eloquence that makes superficial embellishments of style superfluous and even impertinent.

The dominant impression left on the reader is one of horror at the cruel, unjust, dastardly and revolting murder of the royal family. The details of the arrest, imprisonment and persecution of the unfortunate victims of the revolution are chronicled with the fidelity of an eye-witness, for the author was a part of their household all during the period of suffering that immediately preceded their death. Just before the end he was separated from them, but he was able later to supplement his personal observations by evidence which he and others collected concerning the assassination, the cutting up and burning of the bodies, and most of the circumstances of the crime. One thing stands out clearly, that the Czar was possessed of an ardent love of Russia and unshaken fidelity to the Allies. Unfortunately, he was prevented by his chief advisers from reading the signs of the time. This misinformation, joined with a pronounced indecisiveness of character, made it possible for the insidious German propaganda, which the author believes had a large share in preparing the way for the downfall, to invest the Czar, and especially the Czarina, with distrust and hatred.

Another service which the author has rendered to history is the picture he has drawn of the domestic life of the royal family. He had unique opportunities for observing them, and from his account it appears that they were very human, cast very much in the common mold, the father being if anything more loving, the mother more solicitous, and the children more united than the members of most families. So far from being a bloody tyrant, the Czar was a retiring, timid and unassuming man, whose two marked characteristics were his devotion to his people and his affection for his family. Life at the Court was far from being a pleasant thing, for the fetters of court etiquette imposed many restrictions which made both parents and children isolated, lonely and to a certain extent abnormal. The children, in particular, had little companionship in the ordinary sense of the word, their education was haphazard and unsatisfactory, and the opportunities for development along natural lines were very restricted. Much light is thrown by the volume on the sinister influence of Rasputin on the Russian situation.

J. H. F.

Wall Shadows.—A Study in American Prisons. By FRANK TANNENBAUM. New York: G. P. Putnam's Sons.

After visiting seventy penal institutions throughout the country, the author finds that much of the old harsh prison cruelty remains, that the model prison is the exception. His facts, gathered together carefully and presented clearly, are well worth the study

of criminologist and penologist. His conclusions are another matter. "A large tract of land, a big farm, small barracks, plenty of sunshine and air, and the money for education and health"—this is his substitute for the grey stone and military discipline of the present prison system. Not only that but the idea of punishment should be rooted out of our prisons. "Punishment is immoral. It is weak. It is useless. It is productive of evil." And so the State should not punish but educate. This is the drift of Tannenbaum's constructive criticisms. The one very valuable contribution to penology that he makes is that the men in charge of prisons and prisoners should be trained for their work and not be political appointees. The unmistakable tone of the whole book is that the prisoner is more sinned against than sinning. There is no hint at such a thing as a deliberate, wilful act placing responsibility on the doer. There is never a word about the sufferers that the criminal has left in his wake. There is no mention of law and authority having their origin somewhere higher than in the minds of men. Thomas Mott Osborne writes the preface to the volume. G. C. T.

Sir Edward Elgar, O. M., Mus. Doctor, LL. D., M. A. By J. A. PORTE. New York: E. P. Dutton & Co.

Under the triple caption, "Critical Introduction, His Career, and His Music," the author gives us a fairly good account of what has been accomplished up to date by Sir Edward Elgar who, largely self-taught, and by his steady uncompromising fight of years, has forced England to recognize him as her foremost musical creator; in fact, to acknowledge him as the great emancipator of British music. From his father, who was for years organist of St. George's Church, at Worcester, Edward Elgar inherited a profound love for Beethoven and Wagner, two titanic creators, who were taken as his models. But Elgar refused to follow long-established opinions, consequently, in the opinion of English critics, his ideas seemed decidedly heretical. One can readily understand under what fettering conditions his early musical flights were made; he was a human aeroplane chained to earth!

Mr. Porte advisedly emphasizes the point that Elgar's great symphonies and his choral numbers received their first recognition from hands across the sea in the person of the great orchestral leader, Hans Richter, and Richard Strauss. The author tells us that Elgar pondered upon Cardinal Newman's noble poem, "The Dream of Gerontius," for ten years, then gave to the world a setting so appealing, so eminently appropriate to its deeply Catholic spirit, that this work calls out in England, today, an audience equal to "The Messiah's." Elgar's great "E flat Symphony" was actually rescued from oblivion in England by Landon Ronalds, who is music incarnate, and one of Elgar's most loyal adherents. This symphony is today admitted to be the finest since the days of Beethoven. The great "A flat Symphony," under the leadership of Richter, aroused such enthusiasm as to necessitate one hundred performances of it in its first year.

Mr. Porte omits any mention of the fact that Sir Edward Elgar is a staunch Catholic. Moreover, while he dwells at length upon the popularity of "The Dream of Gerontius" in England, no allusion is made to the fact that Elgar chose England's most popular, most finished singer, Sir Gervase Elwes, another exemplary Catholic, to create the rôle of Gerontius in the British Isles and in this country. The author's Nonconformist mind fails to take in the Catholic belief in purgatory, and, in passing, makes this rather Jumbosque joke with apparent self-satisfaction: "There are many parts of the libretto (Gerontius) which seem fanatical to us. For instance, I no more believe in existence of purgatory than I believe in Jack's Beanstalk, or Alice's Wonderland." Andrew Lang said of Sir Charles Grandison: "Trying as he is at all times, he is at his worst when he attempts to joke."

K. V.

The Sacraments. By REV. FRANCIS J. HALL, D.D., New York: Longmans, Green & Co. \$2.25.

The present work is the ninth volume of the Anglican Summa of Doctrine, a series of studies in dogmatic theology from the pen of Dr. Hall, professor of the same subject in the General Theological Seminary, New York. Constructive in scope and designed to present a systematic treatment of Anglican teaching, the series aims at promoting among Anglican clergymen a fuller understanding of fundamental doctrines, since "The lack of serious study of constructive theology among Anglicans is a source of grave danger."

The book deserves a cordial welcome from all who rightly believe that, without dogma, there can be no genuine Christianity. On the whole, it is remarkably Catholic. The Real Presence in the Holy Eucharist, the sacrificial character of the Mass, the power of absolving from sin, the indissolubility of marriage even in case of marital infidelity, and numerous other theses of sacramental theology are lucidly explained and ably defended. It is comforting, too, considering present-day laxity, to read the author's conclusions on the sacred obligations of parents, as well as his unqualified denunciation of unnatural practises unfortunately much in vogue.

We must not, however, be understood as concurring in all that Dr. Hall writes. The Catholic theologian will immediately take exception to some statements. It is not historically correct to say that until recent times, Catholic authors, with a few uncertain exceptions, taught "without being conscious of inconsistency, the doctrine that the consecrated elements are and have become the body and blood of Christ without ceasing to be real bread and wine" (p. 134). Again, Dr. Hall is no less at variance with facts when he says: "Theoretically at least the Roman Church has consistently adhered to Christ's teaching [on the indissolubility of marriage], but in practise the technicalities of dispensations, nullities and the like have frequently been used to justify exceptions" (p. 277). And when the author denies the necessity of Sacramental Confession for mortal sins committed after valid Baptism, when he asserts that the application of the Pauline Privilege does not dissolve the marriage bond, finally when he stigmatizes the consoling doctrine of purgatory as a Roman error he departs from the constant and universal teaching of Christ's Church. In addition to these inaccuracies, Dr. Hall's lack of logic in refusing to accept transubstantiation, as well as his attempt to gloss over Anglican Orders and apostolic succession greatly detract from the merits of his latest production.

With due allowance for these defects, the inevitable result of a futile endeavor to reconcile the "Thirty-nine Articles" with the doctrines of the Church, the volume throughout is clear and attractive. There is an admirable absence of bitterness towards opponents, and a gratifying effort to be fair, kindly and conciliatory.

D. J. C.

BOOKS AND AUTHORS

Novels.—"The Scarlet Tanager" (Macmillan, \$1.75) by J. Aubrey Tyson, is a good detective story, well constructed and cleverly told, with just enough of the love element to give it the touch of romance. The story is concerned with the efforts of the secret service to unravel the mystery of a gigantic organization which threatens the stability of the United States Government. The plot moves forward steadily to the climax in a vivid and wholesome way.

"Life and Death of Harriet Freen" (Macmillan, \$1.25) by May Sinclair, is a searching study of a woman's character from infancy to old age. "I am the daughter of Hilton Freen" was the thought always in her mind and often on her lips, as Harriet tried to live up to the lofty but false estimate she had formed of her father. That pose filled Harriet with a hunger for self-sacrifice that was often only a subtle form of selfishness and

made her pass a useless life. It is difficult to see how anyone who has enjoyed the author's keen analysis of Harriet Frean's soul can then have the patience to read till the end of its 378th page D. H. Lawrence's story of "The Lost Girl" (Seltzer, \$2.00), a rather sordid account of an unprincipled English woman's career. She ends by marrying Ciccio, a far from admirable Italian.

"The Longest Journey" (Knopf, \$2.50) by E. M. Forster, is a story of the reflective kind, that deals with the temperamental unfitness of a young English esthete to meet the hard struggle for life. He makes an unfortunate marriage and is unable to hold his wife's affection; he allows himself to be forced by circumstances to conceal his kinship with a half-brother, the child of his mother's indiscretion; he permits himself to be cheated out of the work he wishes to do; and in general fails at everything he attempts. This is not very promising, but the story is better than it sounds, for the author has managed to invest him with a wistfulness and pathos that are rather appealing. The book is filled with bright conversation, of a characteristic English kind, it is well written and sustained. The author's sympathy is apparently with the illegitimate son, who is a child of nature, utterly pagan and without moral principle.

"Goldie Green" (Bobbs Merrill, \$2.00) by Samuel Merwin, tells of the rise to power of an uneducated but forceful girl, who begins life encumbered by a futile sort of family, whose responsibilities she shoulders. Being very attractive she is pursued by admirers, but realizes that emotion has an upsetting effect and gets in the way of the accomplishment of serious things. She grapples with it, and for a time succeeds, but eventually is forced to strike a compromise between love and ambition.

The "Mind".—Those who read either with pleasure or with pain, the articles and letters on "Mission Work Among Colored Catholics" in late issues of AMERICA, will find Thomas F. Meehan's contribution to the discussion in the April 22 *Catholic Mind* full of truth and enlightenment. William M. Markoe, S. J., then pleads for "Negro Higher Education," and "An Appeal for the Negro" shows how little American Catholics have done for the Negro during the past 130 years. The May 2 number of the *Mind* will be prized, no doubt, by Catholic sociologists and educators, for the issue opens with Archbishop Goodier's excellent pastoral, "The Catholic Family," John McQuillan succinctly lays down the principles governing the relations of "The Church and the Family," and the issue ends with the presentation of the questions involved in "The Democratization of the Public Schools."

Essays and Discourses.—"The Latest Thing and Other Things" (Harper, \$2.00), by Alexander Black, the author of "The Great Desire," is a collection that will not appeal, for the most part, to the ordinary or superficial reader, for a mind versed in literary lore and not shrinking from frequent concentration of thought will be required to appreciate his clever sayings. Of the many good things in the book the preface is the best.

"Essays in Freedom and Rebellion" (Yale University Press, \$2.00), by Henry W. Nevins, is a book whose title affords little inkling of its contents. As the author remarks in his preface, "It is a collection of short essays written from time to time during the past fifteen or twenty years, as occasion suggested." Most of the essays appeared years ago in England and are now reprinted on the Theodore L. Glasgow Memorial Publication fund. They manifest the man of letters and the student of human nature, a sympathetic observer and a humorous portrayer of the manners of London's common humanity. Several gross or suggestive expressions might well have been omitted. The very complete index is unusual in books of this sort.

"A Dream of Heaven; and Other Discourses" (Longmans, \$2.00), by Robert Kane, S.J., is a collection of sermons and lectures delivered on important occasions. The subject matter is of great variety, and the style and thought such as were to be expected from the well-known Irish Jesuit orator. Their striking character can be best illustrated by a chance quotation from the text: "Tonight, the last day of the last year of this past century dies. Tomorrow, we shall have gone beyond the frontier of a new era in history to face the horizon of a thousand years. It is a pinnacle in the world's existence. It is an epoch in the life of man. On such a height the mind is lifted up to lofty meditation. Such a moment makes one think."

"The Green Isle."—These melodious lines, which will remind the reader of William B. Yeats, were contributed to the *New Witness* by O. A. Joergens.

My heart is in the Green Isle hushed in the sea,
The grey of its hills and the green of its meadows beckon me,
I cannot feel the sea-wind, nor watch the boats going west,
But I dream of the dawn that shall find me in my heart's rest.

My heart is in the Green Isle, yet the faces I know
Shall lighten not again with the love of long ago;
Low in Glasnevin churchyard a grave is deep with flowers—
Their love is not the earth love, their place is not ours.

My heart is in the Green Isle, and I shall find rest
When the brown boats, the strong boats bear me out west,
I shall sleep dearly, deeply in the dust that I love,
And there are things we dream not, beyond, above.

Quasi-Biographical.—"Ourselves When Young," by H. T. Sheringham, is a childhood tale that might appeal to English children (Putnam). A preface would have helped much to let the reader know just what the author's purpose was. As the little book stands at present it is a reminiscence of childhood experience that is trivial and uninteresting for all but the writer. —"Al" Jennings is a converted train-robber who first met William Sydney Porter in Honduras and subsequently "did time" with him in an Ohio penitentiary. In a book called "Through the Shadows with O. Henry" (The H. K. Fly Co., N. Y.), Mr. Jennings first relates all the "harrowing details" of his own career and in the second half of the volume gives his recollections of the renowned writer of short stories, describes his friend's "methods," and tells how Henry searched New York for "material." O. Henry's students and admirers will find much of the book informing and interesting.

Railroad History.—Dr. Stuart Daggett, Professor of Railway Economics and Dean of the College of Commerce, University of California, has written the "History of the Southern Pacific" (Ronald Press, \$5.00.) This is the first work based on source material, written concerning the railroad that has been so potent a factor in the development of the Pacific coast. Court reports, Federal, State and city records, reports of the company itself and of its engineers have all been drawn upon. For economists and railroad men Dr. Daggett's work will be of value. Three conclusions stand out in the history of the road: first, that the Southern Pacific should remain free from eastern entanglements; second, that railroad monopoly in California was essential to profit; and finally, that regulation by public bodies was objectionable, though public grants were considered to be legitimate sources of revenue.

Education

Catholics and the N. E. A.

DURING the last few weeks, correspondents from many parts of the country have been asking the attitude of the Catholic Church towards a group of teachers known as the National Education Association. In response, it may be said: (1) That Rome has never condemned the Association, as such, and, very probably, has never heard of it; (2) that no American Bishop has by formal act forbidden Catholics to join it, and (3) that, in consequence, as far as ecclesiastical authority is concerned, there is no formal ban on the Association. So much for the law on the subject. But whether or not a Catholic ought to join the Association, is another question. There is no claim that every purpose of the Association deserves condemnation, for some are praiseworthy. Objection is made, chiefly, to the measures through which, particularly of late, the Association has sought to achieve its purposes. Notable among these measures is the persistent propaganda for the Towner-Sterling, the old Smith-Towner, Federal education bill. In the opinion of such citizens as Senator Wadsworth, former Senator Thomas, and Representative Layton, and of Presidents Butler of Columbia and Kinlay of Illinois, to mention but a few from a long list of American publicists and educators, the project must end in the creation of a control of the local schools, centralized in a political bureaucracy at Washington. The energy with which the Association has worked for this bill, amply vindicates its adherence to the thoroughly un-American policy of centralization, which, according to former President Hadley of Yale, worked havoc with the schools in Germany, and which, if extended to our own schools, will soon be stretched to justify control of other rights, reserved to the States, under the Federal Constitution, or pertaining to the individual by force of the natural law.

If, then, the Catholic teacher can subscribe to the un-American philosophy upon which the Towner-Sterling bill is based, let him join the National Education Association.

If he is prepared to welcome the Towner-Sterling school legislation, along with dozens of other projects which substitute government by political paternalism for the American Government established by the Constitution, let him join the National Education Association.

If, further, he is ready to rejoice with Dr. George D. Strayer of the Association, because the Masons of the Southern jurisdiction, recognizing the bill to be the first step in the process of forcing every American child out of a private and into a public school, have promised to spend a quarter of a million to destroy the old American freedom of education, let him join the National Education Association. He will certainly find himself out of harmony with the spirit of Catholic and American philosophy, but very close to that un-American philosophy of

statecraft which delighted the bureaucratic soul of Bismarck.

But if he is not prepared for this philosophy; if he believes that a reduction in Federal assessments upon the people is an imperative necessity; that the "fifty-fifty" State-Federal plan is an economic fraud, admirably devised to nourish a crowd of Washington political overseers, but in nowise fitted to accomplish any work with dispatch and thoroughness; if, finally, he believes that unless we check these perennial propagandas to transfer to Washington rights and duties which, under the Constitution, belong to the respective States, the American Government will soon be replaced by the most destructive tyranny which ever cursed a people; then let him decline to associate himself with the National Education Association.

As for the Towner-Sterling bill which at present seems the life of the National Education Association, no more dangerous thrust was ever made at the heart of the Republic. The bill comes at a time when we are beginning to question the possibility of further governmental expenditures for any but the most necessary purposes, and with the plea that illiteracy is increasing, when the plain figures of the Census show a decrease in every decade of the last fifty years. In striking words, Representative Layton singled out the bill for condemnation in a course of a speech on the floor of Congress, on April 11, in defense of the Constitution. "If enacted into law, the bill would place all education in the hands of the Government, and mold the national thought after the whim of the head of a department. The Department of Education would be a vast political machine, operating in every schoolhouse in the land. Its political power would be incalculable by reason of its opportunity for propaganda for any purpose the department might see fit to inaugurate."

It is said that provisions in the bill specifically preclude any infringement upon the liberties of the State. How imbecile an argument, and how insulting to common-sense! . . . The power of the Secretary to interfere by mere suggestion; the opportunities for advancement or promotion at his command, if one were compliant; personal ambitions such as manifest themselves in all human life; all would make a mere State superintendent of education, with every subordinate compliant and submissive followers of whatever policy the august secretary of education, with his millions, might desire to establish. (*Congressional Record*, April 11, p. 5876.)

Do our Catholic teachers, does any teacher devoted to professional ideals, wish the extension of the political system under which many of them now suffer?

So much for the proposed Federal legislation, now receiving the support of the National Education Association. Can Catholics approve by their membership a society pledged to support legislation which ultimately will bring all schools under the complete control of the civil power? Let them answer this question not as Catholics merely, but as good citizens, devoted to all just principles of American liberty.

P. L. B.

Sociology

A Mystical Sociologist

THERE is no incongruity between sociology and mysticism. I never heard of a saint who was not in the truest sense a sociologist. Although Tennyson seems to indicate that he held some laws of hygiene lightly, Simon, atop of his pillar, was a sociologist. (But Tennysonian sociology nods as often as not, like Mrs. Humphrey Ward's.) For the Stylite proposed an equitable assessment of social values, and taught that the man who persisted in excluding God from his universe, was not likely to secure peace and happiness even in whatever universe he might acknowledge if he sought them in the impermanent things of time. That may be mysticism, but it is very good sociology.

By common tradition, the mystic is rated as a befogged, impracticable person, brother to the professor in popular fiction, with his head in the remote clouds and not even his feet on the ground. The same tradition, an inheritance from Protestantism, assigns to "mystic" and "misty" a common root and an identical meaning. • Philology aside, the error is obvious. The misty man trails clouds of doubt and indecision; he may pass his days in the company of high thoughts and noble projects, but he does not live them. Action, he muses, is dangerous, and he does not act because he does not see clearly. But the mystic is one who is "initiated." He sees God, not intuitively, but in the vestiges which God has left in His universe, through revelation, and in man, His image. He has the vision which comes from faith, and from reason, enlightened by faith. Reckoning with men as they are, from his knowledge the mystic calculates what they may be made. He does not disdain life's necessities, or scorn human weakness. He remembers that God made visible in the sweet yet tremendous figure of Jesus Christ, had a heart of tenderness for the woes of His brethren. Jesus preached a cause for which a man must break life's tenderest ties; but he made bright and happy the rustic wedding-feast. He caressed the little children, and bade us find in them what fits men for the Kingdom of Heaven. By His example He taught the value of fasting, but because He had compassion on a crowd of hungry men and women, He multiplied our gross and material food, to send them away filled. He came to teach the way to Heaven, not the fashioning of a heaven out of creature-comforts, but He was, as we may say in all reverence and thankfulness, no puritan, no kill-joy. He struck the even balance between use and abuse, and while He revealed the beauty of perfect abnegation to chosen souls, He looked with no dour countenance upon the mass of men who would never practise it. Rather, He loved them because, in our inadequate manner of speech, these stumbling, awkward sons of Adam, who make up the bulk of the human race, most need His love, and the infinite forbearance and forgiveness which flow from it.

Hence the mystics, true followers of the Divine Mystic, are the most considerate of Christians, the most sure, and the most energetic. Inconveniently energetic are they at times, stirring humdrum people whose inclinations are for a comfortable seat near the hearth with a pipe and a glass, to all sorts of projects for personal and communal improvement, and especially for the betterment of persons and places which seem hopelessly beyond reform. Catherine of Siena, the guiding spirit of her times—and what stirring times they were—was a mystic. Joan of Arc storming the walls of beleaguered cities, was a mystic. Teresa of Avila, that wonderful woman of women, would bargain in hardheaded, Down-East-Yankee style for a building-site, and then lose herself in contemplation of the perfections of God! Yet not lose herself, for she could write of contemplation with the insight of a poet and the chill detachment of a theologian. With equal facility could she prescribe for influenza or low spirits, inform the Holy Father of the delicate interrelation of the Spanish Provinces and the Religious Orders, cheer up her "friar and a half," when the austere, stout-hearted St. John of the Cross grew weary, beg her friends for consignments of candies, orange water and quinces to be presented to grand dames whose haughty attitude boded ill for her magnificent projects—and after a long day filled with sublime interests and petty nagging cares, quietly fall into ecstasy as she gazed upon her crucifix. The words which fitly describe St. Teresa are not to be found in all the pages of the Oxford Dictionary. But it is clear that if one wishes to paint the dreamy, languorous, crack-brained mystic of fiction, he will find no model in this mighty woman, or in any mystic. Life, as the scholastics say, is action, and the mystics live it to the full.

But why expatiate upon the obvious, except that we of the English-speaking race, have caught, along with the English fashion of taking our pleasures sadly, the Anglo-Saxon trick of making the obvious recondite? Yet another example may be added, to round off with a modern instance. It is taken from the life of Mother Mary Gonzaga, whose story is charmingly told in a little volume recently published by the Sisters of her community at Manchester, New Hampshire.

This Mother I take to be a model sociologist. In the factory-town of Manchester she labored for the common good for more than sixty years, and she died there in her eighty-sixth year, on January 24, 1920. As I read of the strike of the textile-workers in that region, it is plain that the lessons which she taught the young people of her time have passed to their children and their grandchildren. Goaded by an oppression as ugly and heartless as any that has disgraced the history of American industrial conditions, the new generation have for months maintained a strike against a grasping corporation without the least violation of law, human or Divine. At a time when they were not common, she established night-schools, to care for a pressing local need. To them she added sodalities

for boys and girls, and a literary union "which, had it been formed today, would be held up as an example of the sociological uplift," for it gathered under her care the boys of the dangerous post-school age. For years she taught catechism to prospective converts, in the school, and at outlying stations. "Nearly forty years before civic philanthropists made any efficient sociological advancement, this pioneer social worker and her corps of Sisters were the district nurses and the tenement-house visitors of Manchester." With her sympathy for the young, it was to be expected that she should become "a walking employment bureau," and many a successful man traced his prosperity to the instructions and the aid given him by Mother Gonzaga. She opened a hospital, a home for old men, another for aged women, had her part in the establishment of other institutes of charity, and at the time of her death was making ready for new foundations in widening fields of social work. A catalogue is monotonous; suffice it to say that this great woman spent more than sixty years "in the service of the poor, the sick, the ignorant."

And this woman, busied with many cares, was a mystic. "She lived in very close relations with Our Lord" write those who knew her well, "and we know that in her zealous undertakings 'Voices' were as familiar with Mother Gonzaga as with Joan of Arc. Her nature was inclined to true mysticism, and the suggestions given by what seemed to her 'Voices' and the prayers taught her by them, were always in accord with the teaching of the Church." She believed firmly that God helps those who help themselves, because her mysticism was true. But she was persuaded that without God, man's strivings are naught, and she knew that this life manifest to us by its feverish alternation of aspiration and failure, is but a shadow of man's real life. In the midst of all her activities she was a woman of prayer, and she longed for "a community of religious devoted to prayer and reparation, the members of which would rise by night to intercede for the world." Her hope was realized in her own time by a local foundation of the cloistered Sisters of the Most Precious Blood. Her mysticism gave her a clear insight into the work at hand.

She was an enemy alike of cynical pessimism and pagan optimism. . . . In everyone she saw some noble phase of character, and firmly believed that by encouragement and the grace of God, this phase could be made to dominate. . . . From the joy in her soul, she radiated the cheer which dispels discouragement, and she inspired many to the attainment of things worth while. She was an example of glad hopefulness and patient effort; of loving trust in an all-ruling, all-loving Providence.

There is no deeper source of strength for the social worker, brought into intimate contact with the hulks that drive on humanity's shore, than belief in the possibility of moral and social reconstruction. Yet the worker cannot promote this inner reconstruction except by recourse to Him who alone can raise from the depths of degradation even to intimate communication with Himself. Man is not a machine, an atom, a flower, a beast,

but a spiritual being to be revived only by the quickening touch of the Infinite God, in whose image he is made.

If mysticism means an insight acquired through initiation into the knowledge of the marvelous dealings of God with man, it would follow that the accomplishment of social work, acceptable in the Catholic sense, implies some degree of mysticism in the worker. Mother Gonzaga was no enemy to what we now call scientific methods of prevention and relief. On the contrary, she fostered and encouraged them. But she knew that effectiveness must flow from an inner principle, and that inner principle was her love of God above all things, and love of all God's creatures, especially the ignorant and the needy, in and for God. Let us have the trained worker that the cause of God and of suffering humanity be best promoted. But the Catholic worker will remember that without the interior principle which sustained and guided this mystical sociologist, the most earnest efforts are but as the crackling of thorns.

PAUL L. BLAKELY, S. J.

Note and Comment

St. Louis University the
Pioneer Radio Station

IN the history of radio-phone service St. Louis University will ever occupy the position of pioneer. April 26, 1921, was the date when its radio station, operating with a home-made apparatus built by the Jesuit teachers of the University's physics department, sent out broadcast the first daily weather forecast and market report. W E W. No radio-phone sending apparatus could be bought at that time from any dealer. Acknowledging these facts the Chief of the United States Weather Bureau, Professor C. F. Marvin, transmitted to the University the following message of congratulation in connection with the above anniversary date:

It must be with great pride that St. Louis University recognizes that it has been the pioneer in the establishment of a center for the dissemination of information by radio-phone, which method in the brief interval of the past year has grown in popularity with unprecedented rapidity, until the stations now are located in practically all parts of the country and are daily increasing in number. . . . I hope you will accept my congratulations on the pioneer work done by your institution in this field and the very successful manner in which it has been carried forward.

All other claims to priority in the introduction of this valuable service can therefore be referred to this document as an authoritative verdict.

Private Government
in West Virginia

IN a strong editorial on the West Virginia "treason" trial the New York *Tribune* refers to Governor Morgan's "extraordinary admission" that a private government, whose army consists of the notorious mine guards, is established in that State, and that, although opposed to

this régime, he finds himself powerless to end it. The *Tribune* says:

If this condition exists it would seem that the treason prosecution should be against the organizers and maintainers of this private government rather than against the citizens of the State who went on the warpath to suppress it. It is something new in jurisprudence for it to be rated a treasonable offense to insist by acts that the only kind of government is one publicly owned and controlled.

We have no wish to defend the march of the miners, but it is a travesty of justice to cry "treason" against these men while a private government with a private army is allowed to continue unmolested in the State where a publicly elected Government stands pledged to end the mine-guard system, but holds it is powerless to make good its authority.

The Smallest Socialist Convention

THE recent national convention of the Socialist party at Cleveland clearly shows the waning interest of American workers in this political institution. In his address to the handful of delegates assembled there the former Socialist Representative Victor Berger of Milwaukee is quoted as saying:

I am the oldest Socialist here, and I want to tell you this is the smallest Socialist convention I ever attended. Even in the old days of the Socialist-Labor party we had no less than sixty or seventy delegates and now we come down to thirty.

There have been many factors at work to bring about these results. Red radicalism is today split up into countless dissentient factions. While the American Socialist party has fawned upon Bolshevism it has nevertheless been entirely discredited by the Bolsheviks. The Bolshevik tyranny itself, on the other hand, has alienated American laborers from the Socialist camp.

Sunspots and Hurricanes

THE leading article in the *Dearborn Independent* for April 22 is devoted to a description of the marvelous work of Father Ricard, S.J., of Santa Clara University, whose observations and records of sunspots are said to have enabled him to predict every storm which has swept the Pacific Coast in ten years. To the California farmers he is known as the "Padre of the Rain," because of his unfailing prediction of the coming showers. In fourteen years he has made 2,778 separate observations of the sun, each time drawing an accurate map of its image as it fell on his paper, with the *fasculae*, or white patches, and the regular sunspots that are of deep violet. Harry H. Dunn thus briefly summarizes the result of this work in the *Independent*:

Without exception, these maps show, when compared with the records of the United States Weather Bureau, that whenever there has been a storm in the United States—that is to say, a storm of importance, covering a large area—it has been preceded by the appearance on the sun of numbers of large-sized spots, and

the crossing by these spots of the Central Meridian of the Sun. As these sunspots, which are the visible manifestations of vast whirlpools of electric force on the sun, approach the Central Meridian, the intensity of the storm on the earth increases. Conversely, as they move away from the Central Meridian, the force of terrestrial storms decreases. The remarkable factor in it all is that in the fourteen years, during the 2,778 separate observations made, there never has been a storm in this part of the New World without its preceding sunspots, and there never has appeared a large group of sunspots, which was not followed by a storm in North America. This record seems to make conclusive Father Ricard's discovery, though there is considerable argument, for and against, among meteorologists, astronomers and storm observers, on the subject, some upholding Father Ricard's belief, and others opposing it.

The boiling up and ejection of unconsumed matter from the interior of the sun become visible to us as sunspots: "tremendous cyclonic outbursts, coming from the depth of the sun, and breaking through the atmosphere of metallic vapor, which surrounds the central body of our solar system, with force enough to set in motion electromagnetic waves of such power as man never dreamed of." To these manifestations of electric power, which set the 90,000,000 miles of ether between earth and sun whirling in gigantic tornadoes, are due, we are told, the storms not merely upon our own earth, but also upon the other planets of our solar system. The whirling motion of the ether is imparted to the atmosphere of the air wherever the attraction is the greatest, since it is all an effect of electro-magnetism, as between the sun and the earth or other planet.

"Bed Sheets in the Meeting House"

REFERENCE has already been made by us to the encouragement given by many Protestant clergymen to the masked members of the Ku Klux Klan, who enter churches during services and present donations in sums that have ranged from fifty to 500 dollars. "Bed sheets in the meeting-house" was the picturesque description given by the editor of the *Dallas News* to the appearance of these white-robed figures in Protestant churches. In a strong letter of approval Bishop William N. Ainsworth, of the Methodist Episcopal Church South, wrote to the editor: "We have indeed fallen upon days of degeneracy, if the Christian ministry has allied itself with the Ku Klux Klan and debased the pulpit by defense of its methods." He quotes the information given him that "a great many ministers of Texas have sworn allegiance to the Invisible Empire." These men, he declares, are sowing dragon's teeth, and no one can foretell the end when even now the hooded minions of this empire of darkness "have suddenly appeared in the church of God and interrupted Divine worship to present their criticism or condemnation." It will not be long, he concludes, before they will dictate to the pulpit what it shall preach and will drive from their churches the ministers who fail to obey their orders.